THE

HISTORY

AND

ADVENTURES

OF AN

ATOM.

BY DR. SMOLLETT.

IN TWO VOLUMES.

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W. Musgrave.

THE

PUBLISHER TO THE READER.

IN theſe tickliſh times, it may be neceſſary to give ſuch an account of the following ſheets, as will exempt me from the plague of proſecution.

On the 7th of March, in the preſent year 1748, they were offered to me for ſale, by a tall thin woman, about the age of threeſcore, dreſſed in a gown of Bombazine, with a cloak and bonnet of black ſilk, both a little the worſe for the wear. She called herſelf Dorothy Hatchet, ſpinſter, of the pariſh of Old Street, adminiſtratrix of Mr. Nathaniel Peacock, who died in the ſaid pariſh on the fifth day of laſt April, and lies buried in the church-yard of Iſlington, in the north-weſt corner, where his grave is diſtinguiſhed by a monumental board inſcribed with the following triſtich:

Hic, hæc, hoc,
Here lies the block
Of old Nathaniel Peacock.

In this particular, any perſon whatever may ſatisfy himſelf, by taking an afternoon's walk to Iſlington, where, at the White Houſe, he may recreate and refreſh himſelf with excellent tea and hot rolls for ſo ſmall a charge as eight-pence.

As to the M S. before I would treat for it, I read it over attentively, and found it contained divers curious particulars of a foreign hiſtory, without any alluſion to, or reſemblance with, the tranſactions of theſe times. I likewiſe turned over to Kempfer and the Univerſal Hiſtory, and found in their ſeveral accounts of Japan, many of the names and much of the matter ſpecified in the following ſheets. Finally, that I might run no riſque of miſconſtruction, I had recourſe to an eminent chamber-council of my acquaintance, who diligently peruſed the whole, and declared it was no more actionable than the Viſion of Ezekiel, or the Lamentations of Jeremiah the prophet. Thus aſſured, I purchaſed the copy, which I now preſent in print, with my beſt reſpects, to the Courteous Reader, being his very humble ſervant,

BUCKLERSBURY. S. ETHERINGTON.

VIVANT REX ET REGINA.

Plate II.

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THE

HISTORY AND ADVENTURES

OF AN

A T O M.

VOLUME THE FIRST.

THE EDITOR'S DECLARATION.

I Nathaniel Peacock, of the pariſh of St. Giles, haberdaſher and author, ſolemnly declare, That on the third of laſt Auguſt, ſitting alone in my ſtudy, up three pair of ſtairs, between the hours of eleven and twelve at night, meditating upon the uncertainty of ſublunary enjoyment, I heard a ſhrill, ſmall voice, ſeemingly proceeding from a chink or crevice in my own pericranium, call diſtinctly three times—'Nathaniel Peacock, Nathaniel 'Peacock, Nathaniel Peacock.' Aſtoniſhed, yea, even affrighted, at this citation, I replied in a faltering tone—'In 'the name of the Lord, what art thou?' Thus adjured, the voice anſwered and ſaid—'I am an atom.' I was now thrown into a violent perturbation of ſpirit; for I never could behold an atomy without fear and trembling, even when I knew it was no more than a compoſition of dry bones; but the conceit of being in preſence of an atomy informed with ſpirit, that is, animated by a ghoſt or goblin, increaſed my terrors exceedingly. I durſt not lift up mine eyes, leſt I ſhould behold an apparition more dreadful than the hand-writing on the wall. My knees knocked together: my teeth chattered: mine hair briſtled up ſo as to raiſe a cotton night-cap from the ſcalp: my tongue cleaved to the roof of my mouth: my temples were bedewed with a cold ſweat.—Verily, I was for a ſeaſon entranced.

At length, by the bleſſing of God, I recollected myſelf, and cried aloud—'Avaunt, Satan, in the name of the Fa-'ther, Son, and Holy Ghoſt.'—'White-'livered caitiff!' ſaid the voice, (with a peculiar tartneſs of pronunciation) 'what art thou afraid of, that thou 'ſhouldeſt thus tremble, and diffuſe 'around thee ſuch an unſavoury odour? 'What thou heareſt is within thee—is 'part of thyſelf. I am one of thoſe atoms, 'or conſtituent particles of matter, which 'can neither be annihilated, divided, nor 'impaired: the different arrangements 'of us atoms compoſe all the variety of 'objects and eſſences which nature exhibits, or art can obtain. Of the ſame 'ſhape, ſubſtance, and quality, are the 'component particles, that harden in 'rock, and flow in water; that blacken 'in the negro, and brighten in the diamond; that exhale from a roſe, and 'ſteam from a dunghill. Even now, ten 'millions of atoms were diſperſed in air 'by that odoriferous gale, which the 'commotion of thy fear produced; and 'I can foreſee that one of them will be 'conſolidated in a fibre of the olfactory 'nerve, belonging to a celebrated beauty, whoſe noſtril is excoriated by the

'immoderate

'immoderate uſe of plain Spaniſh. Know, 'Nathaniel, that we atoms are ſingly 'endued with ſuch efficacy of reaſon, 'as cannot be expected in an aggregate 'body, where we croud and ſqueeze and 'embarraſs one another. Yet, thoſe ideas 'which we ſingly poſſeſs, we cannot 'communicate, except once in a thou'ſand years, and then only, when we fill 'a certain place in the pineal gland of a 'human creature, the very ſtation which 'I now maintain in thine. For the be'nefit of you miſerable mortals, I am 'determined to promulge the hiſtory of 'one period, during which I underwent 'ſome ſtrange revolutions in the empire 'of Japan, and was conſcious of ſome 'political anecdotes now to be divulged 'for the inſtruction of Britiſh miniſters. 'Take up the pen, therefore, and write 'what I ſhall unfold.'

By this time my firſt apprehenſion vaniſhed; but another fear, almoſt as terrible, uſurped it's place. I began to think myſelf inſane, and concluded that the voice was no other than the fantaſtick undulation of a diſturbed brain. I therefore preferred an earneſt oriſon at the throne of grace, that I might be reſtored to the fruition of my right underſtanding and judgment. 'O, incredulous 'wretch!' exclaimed the voice, 'I will 'now convince thee, that this is no 'phantaſma or hideous dream.—Anſwer me, doſt thou know the meaning 'and derivation of the word Atom?' I replied—'No, verily!'—'Then I will 'tell thee,' ſaid the voice; 'thou ſhalt 'write it down without delay, and conſult the curate of the pariſh on the ſame 'ſubject. If his explanation and mine 'agree, thou wilt then be firmly perſuaded, that I am an actual, independent exiſtence; and that this addreſs is 'not the vague delirium of a diſordered 'brain. *Atomos* is a Greek word, ſignifying an indiviſible particle, derived 'from *alpha* privativa, and *temno* to 'cut.'

I marvelled much at this injunction, which, however, I literally obeyed; and next morning ſallied forth to viſit the habitation of the curate; but in going thither, it was my hap to encounter a learned phyſician of my acquaintance, who hath read all the books that ever were publiſhed in any nation or language: to him I referred for the derivation of the word Atom. He pauſed a little, threw up his eyes to heaven, ſtroaked his chin with great ſolemnity, and hemming three times—'Greek, Sir,' ſaid he, 'is more 'familiar to me than my native tongue. 'I have converſed, Sir, with Homer and 'Plato, Heſiod and Theophraſtus, Hero'dotus, Thucydides, Hippocrates, Are'tæus, Pindar, and Sophocles, and all 'the poets and hiſtorians of antiquity. 'Sir, my library coſt me two thouſand 'pounds. I have ſpent as much more in 'making experiments; and you muſt 'know that I have diſcovered certain 'chemical ſpecificks, which I would not 'divulge for fifty times the ſum. As 'for the word *atomos*, or *atime*, it ſigni'fies a ſcoundrel, Sir, or as it were, Sir, 'a thing of no eſtimation. It is derived, 'Sir, from *alpha* privativa, and *time*, 'honour. Hence, we call a ſkeleton an 'atomy, becauſe, Sir, the bones are, 'as it were, diſhonoured by being ſtrip'ped of their cloathing, and expoſed in 'their nakedneſs.'

I was ſorely vexed at this interpretation, and my apprehenſion of lunacy recurred: nevertheleſs, I proceeded in my way to the lodgings of the curate, and deſired his explanation, which tallied exactly with what I had written. At my return to my own houſe, I aſcended to my ſtudy, aſked pardon of my internal monitor; and taking pen, ink, and paper, ſat down to write what it dictated, in the following ſtrain.

IT was in the æra of * Foggien, one thouſand years ago, that fate determined I ſhould exiſt in the empire of Japan, where I underwent a great number of viciſſitudes, till at length I was incloſed in a grain of rice, eaten by a Dutch mariner at Firando, and, becoming a particle of his body, brought to the Cape of Good Hope. There I was diſcharged in a ſcorbutick dyſentery, taken up in a heap of ſoil to manure a garden, raiſed to vegetation in a ſallad, devoured by an Engliſh ſupercargo, aſſimilated to a certain organ of his body, which, at his return to London, being diſeaſed in conſequence of impure contact, I was again ſeparated, with a conſiderable portion of putrefied fleſh, thrown upon a dunghill, gobbled up, and digeſted by a duck, of

* The hiſtory of Japan is divided into three different æras, of which Foggien is the moſt conſiderable.

which

which duck your father, Ephraim Peacock, having eaten plentifully at a feaſt of the cordwainers, I was mixed with his circulating juices, and finally fixed in the principal part of that animalcule, which, in proceſs of time, expanded itſelf into thee, Nathaniel Peacock.

Having thus particularized my tranſmigrations ſince my conveyance from Japan, I ſhall return thither, and unfold ſome curious particulars of ſtate-intrigue, carried on during the ſhort period, the hiſtory of which I mean to record: I need not tell thee, that the empire of Japan conſiſts of three large iſlands; or that the people, who inhabit them, are ſuch inconſiſtent, capricious animals, that one would imagine they were created for the purpoſe of ridicule. Their minds are in continual agitation, like a ſhuttlecock toſſed to and fro, in order to divert the demons of philoſophy and folly. A Japaneſe, without the intervention of any viſible motive, is, by turns, merry and penſive, ſuperficial and profound, generous and illiberal, raſh and circumſpect, courageous and fearful, benevolent and cruel. They ſeem to have no fixed principle of action, no certain plan of conduct, no effectual rudder to ſteer them through the voyage of life; but to be hurried down the rapid tide of each revolving whim, or driven, the ſport of every guſt of paſſion that happens to blow. A Japaneſe will ſing at a funeral, and ſigh at a wedding; he will this hour talk ribaldry with a proſtitute, and the next immerſe himſelf in the ſtudy of metaphyſicks or theology. In favour of one ſtranger, he will exert all the virtues of hoſpitality; againſt another he will exerciſe all the animoſity of the moſt ſordid prejudice: one minute ſees him hazarding his all on the ſucceſs of the moſt extravagant project; another beholds him heſitating in lending a few copans * to his friend on undeniable ſecurity. To-day, he is afraid of paring his corns; to-morrow, he ſcruples not to cut his own throat. At one ſeaſon, he will give half his fortune to the poor; at another, he will not beſtow the ſmalleſt pittance to ſave his brother from indigence and diſtreſs. He is elated to inſolence by the leaſt gleam of ſucceſs; he is dejected to deſpondence by the ſlighteſt turn of adverſe fortune. One hour, he doubts the beſt eſtabliſhed truths; the next, he ſwallows the moſt improbable fiction. His praiſe and his cenſure is what a wiſe man would chuſe to avoid, as evils equally pernicious: the firſt is generally raiſed without foundation, and carried to ſuch extravagance, as to expoſe the object to the ridicule of mankind; the laſt is often unprovoked, yet uſually inflamed to all the rage of the moſt malignant perſecution. He will extol above Alexander the Great, a petty officer who robs a hen-rooſt; and damn to infamy, a general for not performing impoſſibilities. The ſame man whom he yeſterday flattered with the moſt fulſome adulation, he will to-morrow revile with the moſt bitter abuſe; and, at the turning of a ſtraw, take into his boſom the very perſon whom he has formerly defamed as the moſt perfidious raſcal.

The Japaneſe value themſelves much upon their conſtitution, and are very clamorous about the words Liberty and Property; yet, in fact, the only liberty they enjoy is to get drunk whenever they pleaſe, to revile the government, and quarrel with one another. With reſpect to their property, they are the tameſt animals in the world; and, if properly managed, undergo, without wincing, ſuch impoſitions, as no other nation in the world would bear. In this particular, they may be compared to an aſs, that will crouch under the moſt unconſcionable burthen, provided you ſcratch his long ears, and allow him to bray his belly-full. They are ſo practicable, that they have ſuffered their pockets to be drained, their veins to be emptied, and their credit to be cracked, by the moſt bungling adminiſtrations, to gratify the avarice, pride, and ambition, of the moſt ſordid and contemptible ſovereigns, that ever ſat upon the throne.

The methods uſed for accompliſhing theſe purpoſes are extremely ſimple. You have ſeen a dancing bear incenſed to a dangerous degree of rage, and all at once appeaſed by firing a piſtol over his noſe. The Japaneſe, even in their moſt ferocious moods, when they denounce vengeance againſt the Cuboy, or miniſter, and even threaten the throne itſelf; are eaſily ſoftened into meekneſs and condeſcenſion. A ſet of tall fellows, hired for the purpoſe, tickle them under the noſes with long ſtraws, into a gentle convulſion, during which they ſhut their eyes, and ſmile, and quietly ſuffer their

* Copan is a gold coin uſed in Japan, value about forty-three ſhillings.

pockets

pockets to be turned inſide out. Nay, what is ſtill more remarkable, the miniſtry is in poſſeſſion of a pipe, or rather bullock's horn, which being ſounded to a particular pitch, has ſuch an effect on the ears and underſtanding of the people, that they allow their pockets to be picked with their eyes open, and are bribed to betray their own intereſts with their own money, as eaſily as if the treaſure had come from the remoteſt corner of the globe. Notwithſtanding theſe capricious peculiarities, the Japaneſe are become a wealthy and powerful people, partly from their inſular ſituation, and partly from a ſpirit of commercial adventure, ſuſtained by all the obſtinacy of perſeverance, and conducted by repeated flaſhes of good ſenſe, which almoſt inceſſantly gleam through the chaos of their abſurdities.

Japan was originally governed by monarchs who poſſeſſed an abſolute power, and ſucceeded by hereditary right, under the title of Dairo. But in the beginning of the period Foggien, this emperor became a cypher, and the whole adminiſtration devolved into the hands of the prime miniſter, or Cuboy, who now exerciſes all the power and authority, leaving the trappings of royalty to the inactive Dairo. The prince, who held the reins of government in the ſhort period which I intend to record, was not a lineal deſcendant of the ancient Dairos, the immediate ſucceſſion having failed, but ſprung from a collateral branch which was invited from a foreign country in the perſon of Bupo, in honour of whom the Japaneſe erected Fakkubaſi *, or the temple of the white horſe. So much were all his ſucceſſors devoted to the culture of this idol, which, by the bye, was made of the vileſt materials, that, in order to enrich his ſhrine, they impoveriſhed the whole empire, yet ſtill with the connivance, and by the influence of the Cuboy, who gratified this ſordid paſſion or ſuperſtition of the Dairo, with a view to prevent him from employing his attention on matters of greater conſequence.

Nathaniel, you have heard of the tranſmigration of ſouls, a doctrine avowed by one Pythagoras, a philoſopher of Crotona. This doctrine, though diſcarded and reprobated by Chriſtians, is nevertheleſs ſonnd and orthodox, I affirm on the integrity of an atom. Further I ſhall not explain myſelf on this ſubject, though I might with ſafety ſet the convocation and the whole hierarchy at defiance, knowing, as I do, that it is not in their power to make me bate one particle of what I advance: or, if they ſhould endeavour to reach me through your organs, and even condemn you to the ſtake at Smithfield, verily, I ſay unto thee, I ſhould be a gainer by the next remove. I ſhould ſhift my quarters from a very cold and empty tenement, which I now occupy in the brain of a poor haberdaſher, to the nervous plexus ſituated at the mouth of the ſtomach of a fat alderman fed with veniſon and turtle.

But to return to Pythagoras, whom one of your wiſe countrymen denominated *Peter Gore, the wiſe-acre* of Croton, you muſt know that philoſopher was a type, which hath not yet been fully unveiled. That he taught the metempſychoſis, explained the nature and property of harmonies, demonſtrated the motion of the earth, diſcovered the elements of geometry and arithmetick, enjoined his diſciples ſilence, and abſtained from eating any thing that was ever informed by the breath of life; are circumſtances known to all the learned world: but his veneration for beans, which coſt him his life, his golden thigh, his adventures in the character of a courtezan, his golden verſes, his epithet of ἀντὶς ἱφα, the fable of his being born of a virgin, and his deſcent into hell, are myſteries in which ſome of the moſt important truths are concealed.—Between friends, honeſt Nathaniel, I myſelf conſtituted part of that ſage's body; and I could ſay a great deal—but there is a time for all things.—I ſhall only obſerve, that Philip Teſſier had ſome reaſon for ſuppoſing Pythagoras to have been a monk; and there are ſhrewd hints in Meyer's diſſertation, *Utrum Pythagoras Judæus fuit, an monachus Carmelita.*

Waving theſe intricate diſcuſſions for the preſent, (though I cannot help diſcloſing that Pythagoras was actually circumciſed) know, Peacock, that the metempſychoſis, or tranſmigration of ſouls, is the method which nature and fate conſtantly purſue, in animating the creatures produced on the face of the earth; and this proceſs, with ſome variation, is ſuch as the eleuſinian myſteries imported, and ſuch as you have read in Dryden's tranſlation of the ſixth book

* Vid. Kempfer, Lib. i.

of

of Virgil's Æneid. The Gods have provided a great magazine or diverſorium, to which the departed ſouls of all animals repair at their diſmiſſion from the body. Here they are bathed in the waters of oblivion, until they retain no memory of the ſcenes through which they have paſſed; but they ſtill preſerve their original craſis and capacity. From this repoſitory, all new created beings are ſupplied with ſouls; and theſe ſouls tranſmigrate into different animals, according to the pleaſure of the great diſpoſer. For example, my good friend Nathaniel Peacock, your own ſoul has, within theſe hundred years, threaded a goat, a ſpider, and a biſhop; and it's next ſtage will be the carcaſe of a brewer's horſe.

In what manner we atoms come by theſe articles of intelligence, whether by intuition, or communication of ideas, it is not neceſſary that you ſhould conceive—Suffice it to ſay, the gods were merry on the follies of mankind, and Mercury undertook to exhibit a mighty nation, ruled and governed by the meaneſt intellects that could be found in the repoſitory of pre-exiſting ſpirits. He laid the ſcene in Japan, about the middle of the period Foggien, when that nation was at peace with all her neighbours. Into the maſs, deſtined to ſway the ſceptre, he infuſed, at the very article of conception, the ſpirit, which in courſe of ſtrangulation had been expelled *a poſteriori* from a gooſe, killed on purpoſe to regale the appetite of the mother. The animalcule, thus inſpired, was born, and ſucceeded to the throne, under the name of Got-hama-baba. His whole life and converſation was no other than a repetition of the humours he had diſplayed in his laſt character. He was rapacious, ſhallow, hot-headed, and perverſe; in point of underſtanding, juſt ſufficient to appear in publick without a ſlavering-bib; imbued with no knowledge, illumined by no ſentiment, and warmed with no affection, except a blind attachment to the worſhip of Fakku-baſi, which ſeemed indeed to be a diſeaſe in his conſtitution. His heart was meanly ſelfiſh, and his diſpoſition altogether unprincely.

Of all his recreations, that which he delighted in moſt, was kicking the breech of his Cuboy, or prime miniſter, an exerciſe which he every day performed in private. It was therefore neceſſary that a Cuboy ſhould be found to undergo this diurnal operation without repining. This was a circumſtance foreſeen and provided for by Mercury, who, a little after the conception of Got-hama-baba, impregnated the ovum of a future Cuboy, and implanted in it a changeling ſoul, which had ſucceſſively paſſed through the bodies of an aſs, a dottril, an apple-woman, and a cow-boy. It was diverting enough to ſee the rejoicings with which the birth of this Quanbuku * was celebrated; and ſtill more ſo to obſerve the marks of fond admiration in the parents, as the ſoul of the cow-boy proceeded to expand itſelf in the young Cuboy. This is a ſpecies of diverſion we atoms often enjoy. We at different times behold the ſame ſpirit, hunted down in a hare, and cried up in an Hector; fawning in a proſtitute, and bribing in a miniſter; breaking forth in a whiſtle at the plough, and in a ſermon from the pulpit; impelling a hog to the ſtye, and a counſellor to the cabinet; prompting a ſhoe-boy to filch, and a patriot to harangue; ſquinting in a goat, and ſmiling in a matron.

Tutors of all ſorts were provided betimes for the young Quanbuku, but his genius rejected all cultivation; at leaſt the crops it produced were barren and ungrateful. He was diſtinguiſhed by the name of Fika-kaka, and careſſed as the heir of an immenſe fortune. Nay, he was really conſidered as one of the moſt hopeful young Quanbukus in the empire of Japan; for his want of ideas was attended with a total abſence of pride, inſolence, or any other diſagreeable vice: indeed his character was founded upon negatives. He had no underſtanding, no œconomy, no courage, no induſtry, no ſteadineſs, no diſcernment, no vigour, no retention. He was reputed generous and good-humoured; but was really profuſe, chicken-hearted, negligent, fickle, blundering, weak, and leaky. All theſe qualifications were agitated by an eagerneſs, haſte, and impatience, that compleated the moſt ludicrous compoſition, which human nature ever produced. He appeared always in hurry and confuſion, as if he had loſt his wits in the morning, and was in queſt of them all day.—Let me whiſper a ſecret to you, my good friend Peacock.

* Quanbuku is a dignity of the firſt order in Japan.

All this buſtle and trepidation proceeded from a hollowneſs in the brain, forming a kind of eddy, in which his animal ſpirits were hurried about in a perpetual ſwirl. Had it not been for this *Luſus Naturæ*, the circulation would not have been ſufficient for the purpoſes of animal life. Had the whole world been ſearched by the princes thereof, it would not have produced another to have matched this half-witted original, to whom the adminiſtration of a mighty empire was wholly conſigned. Notwithſtanding all the care that was taken of his education, Fika-kaka never could comprehend any art or ſcience, except that of dancing bare-headed among the Bonzas at the great feſtival of Cambadoxi. The extent of his knowledge in arithmetic went no farther than the numeration of his ten fingers. In hiſtory, he had no idea of what preceded a certain treaty with the Chineſe, in the reign of Queen Syko, who died within his own remembrance; and was ſo ignorant of geography, that he did not know that his native country was ſurrounded by the ſea. No ſyſtem of morality could he ever underſtand; and of the fourteen ſects of religion that are permitted in Japan, the only diſcipline he could imbibe was a ſuperſtitious devotion for Fakku-baſi, the temple of the white horſe. This, indeed, was neither the fruit of doctrine, nor the reſult of reaſon; but a real inſtinct, implanted in his nature for fulfilling the ends of Providence. His perſon was extremely awkward; his eye vacant, though alarmed; his ſpeech thick, and embarraſſed; his utterance ungraceful; and his meaning perplexed. With much difficulty he learned to write his own name, and that of the Dairo; and picked up a ſmattering of the Chineſe language, which was ſometimes uſed at court. In his youth he freely converſed with women; but, as he advanced in age, he placed his chief felicity in the delights of the table. He hired cooks from China at an enormous expence, and drank huge quantities of the ſtrong liquor diſtilled from rice, which, by producing repeated intoxication, had an unlucky effect upon his brain, that was naturally of a looſe flimſy texture. The immoderate uſe of this potation was likewiſe ſaid to have greatly impaired his retentive faculty; inſomuch as he was ſubject upon every extraordinary emotion of ſpirit, to an involuntary diſcharge from the laſt of the inteſtines.

Such was the character of Fika-kaka, entitled by his birth to a prodigious eſtate, as well as to the honours of Quanbuku, the firſt hereditary dignity in the empire. In conſequence of his high ſtation, he was connected with all the great men in Japan, and uſed to the court from his infancy. Here it was he became acquainted with young Gothama-baba, his future ſovereign; and their ſouls being congenial, they ſoon contracted an intimacy, which endured for life. They were like twin particles of matter, which having been divorced from one another by a moſt violent ſhock, had floated many thouſand years in the ocean of the univerſe, till at length meeting by accident, and approaching within the ſpheres of each other's attraction, they ruſh together with an eager embrace, and continue united ever after.

The favour of the ſovereign, added to the natural influence ariſing from a vaſt fortune and great alliances, did not fail to elevate Fika-kaka to the moſt eminent offices of the ſtate, until, at length, he attained to the dignity of Cuboy, or chief miniſter, which virtually comprehends all the reſt. Here then was the ſtrangeſt phænomenon that ever appeared in the political world. A ſtateſman without capacity, or the ſmalleſt tincture of human learning; a ſecretary who could not write; a financier who did not underſtand the multiplication-table; and the treaſurer of a vaſt empire, who never could balance accounts with his own butler.

He was no ſooner, for the diverſion of the Gods, promoted to the Cuboyſhip, than his vanity was pampered with all ſorts of adulation. He was in magnificence extolled above the firſt Meckaddo, or line of emperors, to whom divine honours had been paid; equal in wiſdom to Tenſio-dai-ſin, the firſt founder of the Japaneſe monarchy; braver than Wheyvang, of the dynaſty of Chew; more learned than Jacko, the chief pontiff of Japan; more liberal than Shi-wang-ti, who was poſſeſſed of the univerſal medicine; and more religious than *Bupo*, alias *Kobot*, who, from a foreign country, brought with him, on a white horſe, a book called Kio, containing the myſteries of his religion.

But, by none was he more cultivated than by the Bonzas or clergy, eſpecially thoſe

thoſe of the univerſity Frenoxena*, ſo renowned for their learning, ſermons, and oratory, who actually choſe him their ſupreme director, and every morning adored him with a very ſingular rite of worſhip. This attachment was the more remarkable, as Fika-kaka was known to favour the ſect of Nem-buds-ju, who diſtinguiſhed themſelves by the ceremony of circumciſion. Some malicious people did not ſcruple to whiſper about, that he himſelf had privately undergone the operation: but theſe, to my certain knowledge, were the ſuggeſtions of falſhood and ſlander. A ſlight ſcarification, indeed, it was once neceſſary to make, on account of his health; but this was no ceremony of any religious worſhip. The truth was this. The Nem-buds-ju, being few in number, and generally hated by the whole nation, had recourſe to the protection of Fika-kaka, which they obtained for a valuable conſideration. Then a law was promulgated in their favour; a ſtep which was ſo far from exciting the jealouſy of the Bonzas, that there was not above three, out of one hundred and fifty-nine thouſand, that opened their lips in diſapprobation of the meaſure. Such were the virtue and moderation of the Bonzas, and ſo loth were they to diſoblige their great director Fika-kaka.

What rendered the knot of connection between the Dairo Got-bama-baba, and this Cuboy altogether indiſſoluble, was a ſingular circumſtance, which I ſhall now explain. Fika-kaka not only devoted himſelf intirely to the gratification of his maſter's prejudices and rapacity, even when they interfered the moſt with the intereſt and reputation of Japan; but he alſo ſubmitted perſonally to his capricious humours with the moſt placid reſignation. He preſented his poſteriors to be kicked as regularly as the day revolved; and preſented them not barely with ſubmiſſion, but with all the appearance of fond deſire: and truly this diurnal expoſure was attended with ſuch delectation as he never enjoyed in any other attitude.

To explain this matter, I muſt tell thee, Peacock, that Fika-kaka was from his infancy afflicted with an itching of the podex, which the learned Dr. Woodward would have termed *immanis audiendi pruritus*. That great naturaliſt would have imputed it to a redundancy of cholicky ſalts, got out of the ſtomach and guts into the blood, and thrown upon theſe parts, and he would have attempted to break their colluctations with oil, &c. but I, who knew the real cauſes of this diſorder, ſmile at theſe whims of philoſophy.

Be that as it may, certain it is, all the moſt eminent phyſicians in Japan were conſulted about this ſtrange tickling and tingling, and among theſe the celebrated Fan-ſey, whoſe ſpirit afterwards informed the body of Rabelais. This experienced leech, having preſcribed a courſe of cathartics, balſamics, and ſweeteners, on the ſuppoſition that the blood was tainted with a ſcorbutical itch; at length found reaſon to believe that the diſeaſe was local. He therefore tried the method of gentle friction: for which purpoſe, he uſed almoſt the very ſame ſubſtances which were many centuries after applied by Gargantua to his own poſteriors; ſuch as a night-cap, a pillow-bier, a ſlipper, a poke, a pannier, a beaver, a hen, a cock, a chicken, a calf-ſkin, a hare-ſkin, a pigeon, a cormorant, a lawyer's bag, a lamprey, a coif, a lure, nay, even a gooſe's neck, without finding that *volupté merifique au trou de cul*, which was the portion of the ſon of Grangouſier. In ſhort, there was nothing that gave Fika-kaka ſuch reſpite from this tormenting titillation as did ſmearing the parts with thick cream, which was afterwards licked up by the rough tongue of a boar-cat. But the adminiſtration of this remedy was once productive of a diſagreeable incident. In the mean time, the diſtemper gaining ground, became ſo troubleſome, that the unfortunate Quanbuku was inceſſantly in the fidgets, and ran about diſtracted, cackling like a hen in labour.

The ſource of all this misfortune was the juxta poſition of two atoms quarrelling for precedency, in this the Cuboy's ſeat of honour. Their preſſing and ſqueezing and elbowing and joſtling, though of no effect in diſcompoſing one another, occaſioned all this irritation and titillation in the poſteriors of Fika-kaka. —What! doſt thou mutter, Peacock? Doſt thou preſume to queſtion my veracity? Now by the indiviſible rotundity

* Vide Hiſt. Eccleſ. Japan. Vol. I.

of an atom, I have a good mind, caitiff, to raiſe ſuch a buzzing commotion in thy glandula pinealis, that thou ſhalt run diſtracted over the face of the earth, like Io when ſhe was ſtung by Juno's gad-fly! What! thou who haſt been wrapt from the cradle in viſions of myſtery and revelation, ſwallowed impoſſibilities like lamb's wool, and digeſted doctrines harder than iron three times quenched in the Ebro! Thou to demur at what I aſſert upon the evidence and faith of my own conſciouſneſs and conſiſtency!—Oh! you capitulate: well, then beware of a relapſe—you know a relapſed heretick finds no mercy.

I ſay, while Fika-kaka's podex was the ſcene of contention between two turbulent atoms, I had the honour to be poſted immediately under the nail of the Dairo's great toe, which happened one day to itch more than uſual for occupation. The Cuboy preſenting himſelf at that inſtant, and turning his face from his maſter, Got-hama-baba performed the exerciſe with ſuch uncommon vehemence, that firſt his flipper, and then his toe-nail, flew off, after having made a ſmall breach in the perineum of Fika-kaka. By the ſame effort, I was divorced from the great toe of the ſovereign, and lodged near the great gut of his miniſter, exactly in the interſtice between the two hoſtile particles, which were thus in ſome meaſure reſtrained from wrangling; though it was not in my power to keep the peace entirely. Nevertheleſs, Fika-kaka's torture was immediately ſuſpended; and he was even ſeized with an orgaſm of pleaſure, analogous to that which characteriſes the extacy of love.

Think not, however, Peacock, that I would adduce this circumſtance as a proof that pleaſure and pain are mere relations, which can exiſt only as they are contraſted. No; pleaſure and pain are ſimple, independent ideas, incapable of definition; and this which Fika-kaka felt was an extacy compounded of poſitive pleaſure ingrafted upon the removal of pain: but whether this poſitive pleaſure depended upon a particular centre of percuſſion hit upon by accident, or was the inſeparable effect of a kicking and ſcratching conferred by a royal foot and toe, I ſhall not at preſent unfold: neither will I demonſtrate the *modus operandi* on the nervous papillæ of Fika-kaka's breech, whether by irritation, relaxation, undulation, or vibration. Were theſe eſſential diſcoveries communicated, human philoſophy would become too arrogant. It was but the other day that Newton made ſhift to dive into ſome ſubaltern laws of matter; to explain the revolution of the planets, and analyſe the compoſition of light; and ever ſince, that reptile man has believed itſelf a demi-god—I hope to ſee the day when the petulant philoſopher ſhall be driven back to his Categories and the Organum Univerſale of Ariſtotle, his οὐσια, his ὕλη, and his ὑποκείμενον.

But waving theſe digreſſions, the pleaſure which the Cuboy felt from the application of the Dairo's toe-nail was ſucceeded by a kind of tenſion or ſtiffneſs, which began to grow troubleſome juſt as he reached his own palace, where the Bonzas were aſſembled to offer up their diurnal incenſe. Inſtinct, on this occaſion, performed what could hardly have been expected from the moſt extraordinary talents. At ſight of a grizzled beard belonging to one of thoſe venerable doctors, he was ſtruck with the idea of a powerful aſſuager; and taking him into his cabinet, propoſed that he ſhould make oral application to the part affected. The propoſal was embraced without heſitation, and the effect even tranſcended the hope of the Cuboy. The oſculation itſelf was ſoft, warm, emollient, and comfortable; but when the nervous papillæ were gently ſtroaked, and as it were fondled by the long, elaſtic, periſtaltic, abſterſive fibres that compoſed this reverend verriculum, ſuch a delectable titillation enſued, that Fika-kaka was quite in raptures.

That which he intended at firſt for a medicine, he now converted into an article of luxury. All the Bonzas who enrolled themſelves in the number of his dependants, whether old or young, black or fair, rough or ſmooth, were enjoined every day to perform this additional and poſterior rite of worſhip, ſo productive of delight to the Cuboy, that he was every morning impatient to receive the Dairo's calcitration, or rather his pedeſtrian digitation; after which, he flew with all the eagerneſs of deſire to the ſubſequent part of his entertainment.

The tranſports thus produced ſeemed to diſarrange his whole nervous ſyſtem, and produce an odd kind of revolution in his fancy; for though he was naturally grave, and indeed overwhelmed with

with conſtitutional hebetude, he became, in conſequence of this periodical tickling, the moſt giddy, pert buffoon in nature. All was grinning, giggling, laughing, and prating, except when his fears intervened; then he ſtarted and ſtared, and curſed and prayed by turns. There was but one barber in the whole empire that would undertake to ſhave him, ſo tickliſh and unſteady he was under the hands of the operator. He could not ſit above one minute in the ſame attitude, or on the ſame ſeat; but ſhifted about from couch to chair, from chair to ſtool, from ſtool to cloſe-ſtool, with inceſſant rotation, and all the time gave audience to thoſe who ſollicited his favour and protection. To all and ſeveral he promiſed his beſt offices, and confirmed theſe promiſes with oaths and proteſtations. One he ſhook by the hand; another he hugged; a third he kiſſed on both ſides the face; with a fourth he whiſpered; a fifth he honoured with a familiar horſe-laugh. He never had courage to refuſe even that which he could not poſſibly grant; and at laſt his tongue actually forgot how to pronounce the negative particle: but as in the Engliſh language two negatives amount to an affirmative, five hundred affirmatives in the mouth of Fika-kaka did not altogether deſtroy the efficacy of ſimple negation. A promiſe five hundred times repeated, and at every repetition confirmed by oath, barely amounted to a computable chance of performance.

It muſt be allowed, however, he promoted a great number of Bonzas, and in this promotion he manifeſted an uncommon taſte. They were preferred according to the colour of their beards. He found, by experience, that beards of different colours yielded him different degrees of pleaſure in the friction we have deſcribed above; and the proviſion he made for each was in proportion to the ſatisfaction the candidate could afford. The ſenſation enſuing from the contact of a grey beard was ſoft and delicate, and agreeably demulcent, when the parts were unuſually inflamed; a red, yellow, or brindled beard, was in requeſt when the buſineſs was to thrill or tingle: but a black beard was of all others the moſt honoured by Fika-kaka, not only on account of it's fleecy feel, equally ſpirited and balſamick, but alſo for another philoſophical reaſon, which I ſhall now explain. You know, Peacock, that black colour abſorbs the rays of light, and detains them as it were in a repoſitory. Thus a black beard, like the back of a black cat, becomes a phoſphorus in the dark, and emits ſparkles upon friction. You muſt know, that one of the graveſt doctors of the Bonzas, who had a private requeſt to make, deſired an audience of Fika-kaka in his cloſet at night, and the taper falling down by accident, at that very inſtant when his beard was in contact with the Cuboy's ſeat of honour, the electrical ſnap was heard, and the part illuminated, to the aſtoniſhment of the ſpectators, who looked upon it as a prelude to the apotheoſis of Fika-kaka. Being made acquainted with this phænomenon, the miniſter was exceedingly elevated in his own mind. He rejoiced in it as a communication of ſome divine efficacy, and raiſed the happy Bonza to the rank of Pontifex Maximus, or chief prieſt, in the temple of Fakku-baſi. In the courſe of experiments, he found that all black beards were electrical in the ſame degree, and being ignorant of philoſophy, aſcribed it to ſome ſupernatural virtue, in conſequence of which they were promoted as the holieſt of the Bonzas. But you and I know, that ſuch a phoſphorus is obtained from the moſt worthleſs and corrupted materials, ſuch as rotten wood, putrefied veal, and ſtinking whiting.

Fika-kaka, ſuch as I deſcribed him, could not poſſibly act in the character of Cuboy, without the aſſiſtance of counſellors and ſabalterns, who underſtood the detail of government and the forms of buſineſs. He was accordingly ſurrounded by a number of ſattelites, who reflected his luſtre in their ſeveral ſpheres of rotation; and though their immerſions and emerſions were apparently abrupt and irregular, formed a kind of luminous belt as pale and comfortleſs as the ring of Saturn, the moſt diſtant, cold, and baleful of all the planets.

The moſt remarkable of theſe ſubordinates, was Sti-phi-rum-poo, a man who, from a low plebeian origin, had raiſed himſelf to one of the firſt offices of the empire, to the dignity of *Quo*, or nobleman, and a conſiderable ſhare of the Dairo's perſonal regard. He owed his whole ſucceſs to his induſtry, aſſiduity, and circumſpection. During the former part of his life, he ſtudied the laws

laws of Japan with ſuch ſeverity of application, that though unaſſiſted by the leaſt gleam of genius, and deſtitute of the ſmalleſt pretenſion to talent, he made himſelf maſter of all the written ordinances, all the eſtabliſhed cuſtoms, and forms of proceeding in the different tribunals of the empire. In the progreſs of his vocation, he became an advocate of ſome eminence, and even acquired reputation for polemical eloquence, though his manner was ever dry, laboured, and unpleaſant—Being elevated to the ſtation of a judge, he ſo far juſtified the intereſt by which he had been promoted, that his honeſty was never called in queſtion; and his ſentences were generally allowed to be juſt and upright. He heard cauſes with the moſt painful attention, ſeemed to be indefatigable in his reſearches after truth; and though he was forbidding in his aſpect, ſlow in deliberation, tedious in diſcuſſion, and cold in his addreſs; yet I muſt own, he was alſo unbiaſſed in his deciſions—I mean, unbiaſſed by any conſciouſneſs of ſinifter motive: for a man may be biaſſed by the nature of his diſpoſition, as well as by prejudices acquired, and yet not guilty of intentional partiality. Sti-phi-rum-poo was ſcrupulouſly juſt, according to his own ideas of juſtice, and conſequently well qualified to decide in common controverſies. But in delicate caſes, which required an uncommon ſhare of penetration; when the province of a ſupreme judge is to mitigate the ſeverity, and ſometimes even deviate from the dead letter of the common law, in favour of particular inſtitutions, or of humanity in general; he had neither genius to enlighten his underſtanding, ſentiment to elevate his mind, nor courage to ſurmount the petty incloſures of ordinary practice. He was accuſed of avarice and cruelty; but, in fact, theſe were not active paſſions in his heart. The conduct which ſeemed to juſtify theſe imputations, was wholly owing to a total want of taſte and generoſity. The nature of his poſt furniſhed him with opportunities to accumulate riches; and as the narrowneſs of his mind admitted no ideas of elegance or refined pleaſure, he knew not how to uſe his wealth ſo as to avoid the charge of a ſordid diſpoſition. His temper was not rapacious but retentive: he knew not the uſe of wealth, and therefore did not uſe it at all: but was in this particular neither better nor worſe than a ſtrong box for the convenience and advantage of his heir. The appearance of cruelty remarkable in his counſels, relating to ſome wretched inſurgents who had been taken in open rebellion, and the rancorous pleaſure he ſeemed to feel in pronouncing ſentence of death by ſelf-exenteration *, was in fact the gratification of a daſtardly heart, which had never acknowledged the leaſt impulſe of any liberal ſentiment. This being the caſe, mankind ought not to impute that to his guilt which was, in effect, the conſequence of his infirmity. A man might, with equal juſtice, be puniſhed for being purblind. Sti-phi-rum-poo was much more culpable for ſeeking to ſhine in a ſphere for which nature never intended him; I mean for commencing ſtateſman, and intermeddling in the machine of government: yet even into this character he was forced, as it were, by the opinion and injunctions of Fika-kaka, who employed him at firſt in making ſpeeches for the Dairo, which that prince uſed to pronounce in publick, at certain ſeaſons of the year. Theſe ſpeeches being tolerably well received by the populace, the Cuboy conceived an extraordinary opinion of his talents; and thought him extremely well qualified to eaſe him of great part of the burden of government. He found him very well diſpoſed to engage heartily in his intereſts. Then he was admitted to the oſculation *a poſteriori*; and though his beard was not black, but rather of a ſubfuſcan hue, he managed it with ſuch dexterity, that Fika-kaka declared the ſalute gave him unſpeakable pleaſure: while the byſtanders proteſted that the contact produced, not ſimply electrical ſparks or ſcintillations, but even a perfect irradiation, which ſeemed altogether ſupernatural. From this moment, Sti-phi-rum-poo was initiated in the myſteries of the cabinet, and even introduced to the perſon of the Dairo Got-hama-baba, whoſe pedeſtrian favours he ſhared with his new patron. It was obſerved, however, that even after his promotion and nobilitation, he ſtill retained his original aukwardneſs,

* A gentleman capitally convicted in Japan is allowed the privilege of anticipating the common executioner, by ripping out his own bowels.

and

and never could acquire that graceful eaſe of attitude with which the Cuboy preſented his parts averſe to the contemplation of his ſovereign. Indeed this miniſter's body was ſo well moulded for the celebration of the rite, that one would have imagined nature had formed him expreſsly for that purpoſe, with his head and body projecting forwards, ſo as to form an angle of forty-five with the horizon, while the glutæi muſcles ſwelled backwards as if ambitious to meet half-way the imperial encounter.

The third connexion that ſtrengthened this political band was Nin-kom-poo-po, commander of the *Fune*, or navy of Japan, who, if ever man was, might ſurely be termed the child of fortune. He was bred to the ſea from his infancy, and, in the courſe of pacific ſervice, roſe to the command of a jonkh, when he was ſo lucky as to detect a crew of pirates employed on a deſolate ſhore in concealing a hoard of money which they had taken from the merchants of Corea. Nin-kom-poo-po, falling in with them at night, attacked them unawares, and having obtained an eaſy victory, carried off the treaſure. I cannot help being amuſed at the folly of you ſilly mortals, when I recollect the tranſports of the people at the return of this fortunate officer, with a paltry maſs of ſilver parading in covered waggons eſcorted by his crew in arms. The whole city of Meaco reſounded with acclamation; and Nin-kom-poo-po was extolled as the greateſt hero that ever the empire of Japan produced. The Cuboy honoured him with five kiſſes in publick; accepted of the oſculation in private, recommended him in the ſtrongeſt terms to the Dairo, who promoted him to the rank of Sey-ſeo-gun, or general at ſea. He profeſſed himſelf an adherent to the Cuboy, entered into a ſtrict alliance with Sti-phi-rum-poo, and the whole management of the *Fune* was conſigned into his hands. With reſpect to his underſtanding, it was juſt ſufficient to comprehend the duties of a common mariner, and to follow the ordinary route of the moſt ſordid avarice. As to his heart, he might be ſaid to be in a ſtate of total apathy, without principle or paſſion; for I cannot afford the name of paſſion to ſuch a vile appetite as an inſatiable thirſt of lucre. He was, indeed, ſo cold and forbidding, that, in Japan, the people diſtinguiſhed him by a nickname equivalent to the Engliſh word Salamander; not that he was inclined to live in fire, but that the coldneſs of his heart would have extinguiſhed any fire it had approached. Some individuals imagined he had been begot upon a mermaid by a ſailor of Kamſchatka; but this was a mere fable.—I can aſſure you, however, that when his lips were in contact with the Cuboy's poſteriors, Fi-ka-kaka's teeth were ſeen to chatter. The pride of this animal was equal to his frigidity. He affected to eſtabliſh new regulations at the council where he preſided; he treated his equals with inſolence, and his ſuperiors with contempt. Other people generally rejoice in obliging their fellow-creatures, when they can do it without prejudice to their own intereſt. Nin-kom-poo-po had a repulſive power in his diſpoſition; and ſeemed to take pleaſure in denying a requeſt. When this vain creature, ſelfiſh, inelegant, arrogant, and uncouth, appeared in all his trappings at the Dairo's court, upon a feſtival, he might have been juſtly compared to a Lapland idol of ice, adorned with a profuſion of braſs leaf and trinkets of pewter. In the direction of the Fune, he was provided with a certain number of aſſeſſors, counſellors, or co-adjutors; but theſe he never conſulted, more than if they had been wooden images. He diſtributed his commands among his own dependants; and left all the forms of the office to the care of the ſcribe, who thus became ſo neceſſary, that his influence ſometimes had well nigh interfered with that of the preſident: nay, they have been ſeen, like the electrical ſpheres of two bodies, repelling each other. Hence it was obſerved, that the office of the Sey-ſeo-gun-ſhalty reſembled the ſerpent called Amphiſbæna, which, contrary to the formation of other animals in head and tail, has a head where the tail ſhould be. Well, indeed, might they compare them to a ſerpent, in creeping, cunning, coldneſs, and venom; but the compariſon would have held with more propriety, had Nature produced a ſerpent without ever a head at all.

The fourth who contributed his credit and capacity to this coalition, was Fokſi-Roku, a man who greatly ſurpaſſed them all in the ſcience of politicks, bold, ſubtle, intereſted, inſinuating, ambitious, and indefatigable. An adventurer from his cradle, a latitudinarian in principle,

principle, a libertine in morals, without the advantages of birth, fortune, character, or intereſt; by his own natural ſagacity, a cloſe attention to the follies and foibles of mankind, a projecting ſpirit, an invincible aſſurance, and an obſtinacy of perſeverance proof againſt all the ſhocks of diſappointment and repulſe, he forced himſelf as it were into the ſcale of preferment; and being found equally capable and compliant, roſe to high offices of truſt and profit, deteſted by the people as one of the moſt deſperate tools of a wicked adminiſtration; and odious to his colleagues in the m——y, for his ſuperior talents, his reſtleſs ambition, and the uncertainty of his attachment.

As intereſt prompted him, he hovered between the triumvirate we have deſcribed, and another knot of competitors for the ad———n, headed by Quamba-cun-dono, a great Quo related to the Dairo, who had bore the ſupreme command in the army, and was ſtiled Fatzman *, κατ' ἐξοχὴν, or, by way of eminence. This accompliſhed prince was not only the greateſt in his mind, but alſo the largeſt in his perſon of all the ſubjects of Japan; and whereas your Shakeſpeare makes Falſtaff urge it as a plea in his own favour, that as he had more fleſh, ſo likewiſe he had more frailty than other men; I may juſtly convert the propoſition in favour of Quamba-cun-dono, and affirm that as he had more fleſh, ſo he had more virtue than any other Japaneſe; more bowels, more humanity, more beneficence, more affability. He was undoubtedly, for a Fatzman, the moſt courteous, the moſt gallant, the moſt elegant, generous, and munificent Quo that ever adorned the court of Japan. So conſummate in the art of war, that the whole world could not produce a general to match him in foreſight, vigilance, conduct, and ability. Indeed his intellects were ſo extraordinary and extenſive, that he ſeemed to ſentimentize at every pore, and to have the faculty of thinking diffuſed all over his frame, even to his fingers ends; or, as the Latins call it, *ad unguem*: nay, ſo wonderful was his organical conformation, that, in the opinion of many Japaneſe philoſophers, his whole body was enveloped in a kind of poultice of brain, and that if he had loſt his head in battle, the damage with regard to his power of reflection would have been ſcarce perceptible. After he had atchieved many glorious exploits, in a war againſt the Chineſe on the continent, he was ſent with a ſtrong army to quell a dangerous inſurrection in the northern parts of Xi-mo, which is one of the Japaneſe iſlands. He accordingly, by his valour, cruſhed the rebellion; and afterwards, by dint of clemency and diſcretion, extinguiſhed the laſt embers of diſaffection. When the inſurgents were defeated, diſperſed and diſarmed, and a ſufficient number ſelected for example, his humanity emerged, and took full poſſeſſion of his breaſt. He conſidered them as wretched men miſled by falſe principles of honour, and ſympathized with their diſtreſs: he pitied them as men and fellow-citizens; he regarded them as uſeful fellow-ſubjects, who might be reclaimed and reunited to the community. Inſtead of ſending out the miniſters of blood, rapine, and revenge, to ravage, burn, and deſtroy, without diſtinction of age, ſex, or principle, he extended the arms of mercy to all who would embrace that indulgence: he protected the lives and habitations of the helpleſs, and diminiſhed the number of the mal-contents much more effectually by his benevolence than by his ſword.

The ſouthern Japaneſe had been terribly alarmed at this inſurrection, and in the firſt tranſports of their deliverance, voluntarily taxed themſelves with a conſiderable yearly tribute to the hero Quamba-cun-dono. In all probability, they would not have appeared ſo grateful, had they ſtayed to ſee the effects of his merciful diſpoſition towards the vanquiſhed rebels; for mercy is ſurely no attribute of the Japaneſe, conſidered as a people. Indeed, nothing can form a more ſtriking contraſt, than appeared in the tranſactions in the northern and ſouthern parts of the empire at this juncture. While the amiable Quamba-cun-dono was employed in the godlike offices of gathering together, and cheriſhing under his wings the poor, diſperſed, forlorn widows and orphans, whom the ſavage hand of war had deprived of parent, huſband, home, and ſuſtenance; while he, in the north, gathered theſe miſerable creatures, even as a hen gathereth her chickens; Sti-phi-rum-poo, and other

* Vid. Kempfer. Amænitat. Japan.

judges

judges in the South, were condemning ſuch of their parents and huſbands as ſurvived the ſword, to crucifixion, cauldrons of boiling oil, or exenteration; and the people were indulging their appetites by feaſting upon the viſcera thus extracted. The liver of a Ximian was in ſuch requeſt at this period, that if the market had been properly managed and ſupplied, this delicacy would have ſold for two Obans a pound, or about four pounds ſterling. The troops in the North might have provided at the rate of a thouſand head per month for the demand of Meaco; and though the other parts of the carcaſe would not have ſold at ſo high a price as the liver, heart, harrigals, ſweet-bread, and pope's eye; yet the whole, upon an average, would have fetched at the rate of three hundred pounds a head; eſpecially if thoſe animals, which are but poorly fed in their own country, had been fattened up and kept upon hard meat for the ſlaughter. This new branch of traffick would have produced about three hundred and ſixty thouſand pounds annually: for the rebellion might eaſily have been fomented from year to year; and conſequently it would have yielded a conſiderable addition to the emperor's revenue, by a proper taxation.

The philoſophers of Japan were divided in their opinions concerning this new taſte for Ximian fleſh, which ſuddenly ſprung up among the Japaneſe. Some aſcribed it to a principle of hatred and revenge, agreeable to the common expreſſion of animoſity among the multitude—'You dog, I'll have your liver.' Others imputed it to a notion analogous to the vulgar conceit, that the liver of a mad dog being eaten, is a preventive againſt madneſs; ergo, the liver of a traitor, is an antidote againſt treaſon. A third ſort derived this ſtrange appetite from the belief of the Americans, who imagine they ſhall inherit all the virtues of the enemies they devour; and a fourth affirmed that the demand for this dainty aroſe from a very high and peculiar flavour in Ximian fleſh, which flavour was diſcovered by accident: moreover, there were not wanting ſome who ſuppoſed this banquet was a kind of ſacrifice to the powers of ſorcery; as we find that one of the ingredients of the charm prepared in Shakeſpeare's cauldron was—'the liver of blaſ-'pheming Jew:' and indeed it is not at all improbable that the liver of a rebellious Ximian might be altogether as effectual. I know that Fika-kaka was ſtimulated by curioſity to try the experiment, and held divers conſultations with his cooks on this ſubject. They all declared in favour of the trial; and it was accordingly preſented at the table, where the Cuboy eat of it to ſuch exceſs as to produce a ſurfeit. He underwent a ſevere evacuation both ways, attended with cold ſweats and ſwoonings. In a word, his agony was ſo violent, that he ever after loathed the ſight of Ximian fleſh, whether dead or alive.

With the Fatzman Quamba-cun-dono was connected another Quio, called Gotto-mio, viceroy of Xicoco, one of the iſlands of Japan. If his underſtanding had been as large as his fortune, and his temper a little more tractable, he would have been a dangerous rival to the Cuboy. But if their brains had been weighed againſt each other, the nineteenth part of a grain would have turned either ſcale; and as Fika-kaka had negative qualities, which ſupported and extended his perſonal influence, ſo Gotto-mio had poſitive powers, that defended him from all approaches of popularity. His pride was of the inſolent order; his temper extremely iraſcible; and his avarice quite rapacious: nay, he is ſaid to have once declined the honour of a kicking from the Dairo. Conceited of his own talents, he affected to harangue in the council of Twenty-Eight; but his ideas were embarraſſed, his language was mean, and his elocution was more diſcordant than the braying of fifty aſſes. When Fika-kaka addreſſed himſelf to ſpeech, an agreeable ſimper played upon the countenances of all the audience: but as ſoon as Gotto-mio ſtood up, every ſpectator raiſed his thumbs to his ears, as it were inſtinctively. The Dairo Got-hama-baba, by the advice of the Cuboy, ſent him over to govern the people of Xicoco, and a more effectual method could not have been taken to mortify his arrogance. His deportment was ſo inſolent, his œconomy ſo ſordid, and his government ſo arbitrary, that thoſe iſlanders, who are remarkably ferocious and impatient, expreſſed their hatred and contempt of him on every occaſion. His Quanbukuſhip was hardly ſafe from outrage in the midſt of his guards; and a croſs was actually erected for the execution of his favourite Kowkin, who eſcaped with ſome difficulty to the iſland of Niphon, whither alſo his pa-

tron ſoon followed him, attended by the curſes of the people whom he had been ſent to rule.

He who preſided at the council of Twenty-Eight was called Soo-ſan-ſin-o, an old experienced ſhrewd politician, who conveyed more ſenſe in one ſingle ſentence, than could have been diſtilled from all the other brains in council, had they been macerated in one alembic. He was a man of extenſive learning and elegant taſte. He ſaw through the characters of his fellow-labourers in the ad————n. He laughed at the folly of one faction, and deteſted the arrogance and preſumption of the other. In an aſſembly of ſenſible men, his talents would have ſhone with ſuperior luſtre: but at the council of Twenty Eight, they were obſcured by the thick clouds of ignorance that enveloped his brethren. The Dairo had a perſonal reſpect for him, and is ſaid to have conferred frequent favours on his poſteriors in private. He kicked the Cuboy often *ex officio*, as a huſband thinks it incumbent upon him to careſs his wife: but he kicked the preſident for pleaſure, as a voluptuary embraces his miſtreſs. Soo-ſan-ſin-o, conſcious that he had no family intereſt to ſupport him in cabals among the people, and careleſs of his country's fate, reſolved to enjoy the comforts of life in quiet. He laughed and quaffed with his ſelect companions in private; received his appointments thankfully; and ſwam with the tide of politicks as it happened to flow. It was pretty extraordinary that the wiſeſt man ſhould be the greateſt cypher: but ſuch was the will of the gods.

Beſides theſe great luminaries that enlightened the cabinet of Japan, I ſhall have occaſion, in the courſe of my narrative, to deſcribe many other ſtars of an inferior order. At this board, there was as great a variety of characters, as we find in the celebrated table of Cebes. Nay, indeed, what was objected to the philoſopher, might have been more juſtly ſaid of the Japaneſe councils. There was neither invention, unity, nor deſign among them. They conſiſted of mobs of ſauntering, ſtrolling, vagrant, and ridiculous politicians. Their ſchemes were abſurd, and their deliberations like the ſketches of anarchy. All was bellowing, bleating, braying, grinning, grumbling, confuſion, and uproar. It was more like a dream of chaos than a picture of human life. If the ΔΑΙΜΩΝ, or Genius was wanting, it muſt be owned that Fika-kaka exactly anſwered Cebes's deſcription of ΤΥΧΗ, or Fortune, blind and frantick, running about every where; giving to ſome, and taking from others, without rule or diſtinction; while her emblem of the round ſtone, fairly ſhews his *giddy* nature; καλῶς μιμοῦσι φύσιν ἀυτῆς. Here, however, one might have ſeen many other figures of the painter's allegory; ſuch as Deception tendering the cup of ignorance and error, opinions and appetites; Diſappointment and Anguiſh; Debauchery, Profligacy, Gluttony, and Adulation; Luxury, Fraud, Rapine, Perjury, and Sacrilege: but not the leaſt traces of the virtues which are deſcribed in the groupe of true education, and in the grove of happineſs.

The two factions that divided the council of Japan, though inveterate enemies to each other, heartily and cordially concurred in one particular, which was the worſhip eſtabliſhed in the temple of Fakkubaſi, or the White Horſe. This was the orthodox faith in Japan, and was certainly founded, as St. Paul ſaith of the Chriſtian religion, upon the evidence of things not ſeen. All the votaries of this ſuperſtition of Fakkubaſi ſubſcribed and ſwore to the following creed, implicitly, without heſitation, or mental reſervation. 'I believe in the White 'Horſe, that he deſcended from heaven, 'and ſojourned in Jeddo, which is the 'land of promiſe. I believe in *Bupo*, 'his apoſtle, who firſt declared to the 'children of Niphon, the glad tidings of 'the goſpel of Fakkubaſi. I believe that 'the White Horſe was begot by a black 'mule, and brought forth by a green 'dragon; that his head is of ſilver, and 'his hoofs are of braſs; that he eats gold 'as provender, and diſcharges diamonds as dung; that the Japaneſe 'are ordained and predeſtined to furniſh him with food, and the people of 'Jeddo to clear away his litter. I believe that the iſland of Niphon is joined 'to the continent of Jeddo; and that 'whoever thinks otherwiſe, ſhall be 'damned to all eternity. I believe that 'the ſmalleſt portion of matter may be 'practically divided *ad infinitum*: that 'equal quantities taken from equal quantities, an unequal quantity will remain: 'that two and two make ſeven: that the 'ſun rules the night, the ſtars the day; 'and the moon is made of green cheeſe. 'Finally, I believe that a man cannot be 'ſaved

'ſaved without devoting his goods and 'his chattels, his children, relations, 'and friends, his ſenſes and ideas, his 'ſoul and his body, to the religion of 'the White Horſe, as it is preſcribed in 'the ritual of Fakkubaſi.' Theſe are the tenets which the Japaneſe miniſters ſwallowed as glib as the Engliſh clergy ſwallow the Thirty-Nine Articles.

Having thus characteriſed the chiefs that diſputed the adminiſtration, or, in other words, the empire of Japan, I ſhall now proceed to a plain narration of hiſtorical incidents, without pretending to philoſophize like H——e, or dogmatize like S——tt. I ſhall only tell thee, Nathaniel, that Britain never gave birth but to two hiſtorians worthy of credit, and they were Talieſſin and Geoffrey of Monmouth. I'll tell you another ſecret. The whole world has never been able to produce ſix good hiſtorians. Herodotus is fabulous even to a proverb; Thucydides is perplexed, obſcure, and unimportant; Polybius is dry and inelegant; Livy ſuperficial; and Tacitus a coxcomb. Guicciardini wants intereſt; Davila, digeſtion; and Sarpi, truth. In the whole catalogue of French hiſtorians, there is not one of tolerable authenticity.

In the year of the period Foggien one hundred and fifty-four, the tranquillity of Japan was interrupted by the incroachments of the Chineſe adventurers, who made deſcents upon certain iſlands belonging to the Japaneſe a great way to the ſouthward of Xicoco. They even ſettled colonies, and built forts on ſome of them, while the two empires were at peace with each other. When the Japaneſe governors expoſtulated with the Chineſe officers on this intruſion, they were treated with ridicule and contempt: then they had recourſe to force of arms, and ſome ſkirmiſhes were fought with various ſucceſs. When the tidings of theſe hoſtilities arrived at Meaco, the whole council of Twenty-Eight was overwhelmed with fear and confuſion. The Dairo kicked them all round, not from paſſion, but by way of giving an animating fillip to their deliberative faculties. The diſputes had happened in the iſland of Fatſiſſio: but there were only three members of the council who knew that Fatſiſſio was an iſland, although the commerce there carried on was of the utmoſt importance to the empire of Japan. They were as much in the dark with reſpect to it's ſituation. Fika-kaka, on the ſuppoſition that it adjoined to the coaſt of Corea, expreſſed his apprehenſion that the Chineſe would invade it with a numerous army; and was ſo tranſported when Fokſi-roku aſſured him it was an iſland at a vaſt diſtance from any continent, that he kiſſed him five times, in the face of the whole council; and his royal maſter, Got-hama-baba, ſwore he ſhould be indulged with a double portion of kicking at his next private audience. The ſame counſellor propoſed, that as the Fune or navy of Japan was much more numerous than the fleet of China, they ſhould immediately avail themſelves of this advantage. Quamba-cun-dono the Fatzman was of opinion, that war ſhould be immediately declared, and an army tranſported to the continent. Stiphi-rum-poo thought it would be more expedient to ſweep the ſeas of the Chineſe trading veſſels, without giving them any previous intimation; and to this opinion Admiral Nin-kom-poo-po ſubſcribed, not only out of deference to the ſuperior underſtanding of his ſage ally, who undertook to prove it was not contrary to the law of nature and nations, to plunder the ſubjects of foreign powers, who trade on the faith of treaties; but alſo from his own inclination, which was much addicted to pillage without bloodſhed. To him, therefore, the taſk was left of ſcouring the ſeas, and intercepting the ſuccours which (they had received intelligence) were ready to ſail from one of the ports of China to the iſland of Fatſiſſio. In the mean time, junks were provided for tranſporting thither a body of Japaneſe troops, under the command of one Koan, an obſcure officer, without conduct or experience, whom the Fatzman ſelected for this ſervice: not that he ſuppoſed him poſſeſſed of ſuperior merit, but becauſe no leader of diſtinction cared to engage in ſuch a diſagreeable expedition.

Nin-kom-poo-po acted according to the juſteſt ideas which had been formed of his underſtanding. He let looſe his cruizers among the merchant ſhips of China, and the harbours of Japan were quickly filled with prizes and priſoners. The Chineſe exclaimed againſt theſe proceedings as the moſt perfidious acts of piracy; and all the other powers of Aſia beheld them with aſtoniſhment. But the conſummate wiſdom of the ſea Sey-ſeogun appeared moſt conſpicuous in another ſtroke of generalſhip, which he now

ſtruck. Inſtead of blocking up in the Chineſe harbour the ſuccours deſtined to reinforce the enemy in Fatſiſſio, until they ſhould be driven from their incroachments on that iſland, he very wiſely ſent a ſtrong ſquadron of Fune to cruiſe in the open ſea, midway between China and Fatſiſſio, in the moſt tempeſtuous ſeaſon of the year, when the fogs are ſo thick and ſo conſtant in that latitude, as to rival the darkneſs of a winter night; and ſupported the ſenſibility of this ſcheme in council, by obſerving that the enemy would be thus decoyed from their harbour, and undoubtedly intercepted in their paſſage by the Japaneſe ſquadron. This plan was applauded as one of the moſt ingenious ſtratagems that ever was deviſed; and Fika-kaka inſiſted upon kiſſing his poſteriors, as the moſt honourable mark of his approbation.

Philoſophers have obſerved, that the motives of actions are not to be eſtimated by events. Fortune did not altogether fulfil the expectations of the council. General Koan ſuffered himſelf and his army to be decoyed into the middle of a wood, where they ſtood like ſheep in the ſhambles, to be ſlaughtered by an unſeen enemy. The Chineſe ſuccours perceiving their harbour open, ſet ſail for Fatſiſſio, which they reached in ſafety, by changing their courſe about one degree from the common route; while the Japaneſe Fune continued cruiſing among the fogs, until the ſhips were ſhattered by ſtorms, and the crews more than half deſtroyed by cold and diſtemper.

When the news of theſe diſaſters arrived, great commotion aroſe in the council. The Dairo Got-hama-baba fluttered, and clucked and cackled and hiſſed like a gooſe diſturbed in the act of incubation. Quamba-cun-dono ſhed bitter tears: the Cuboy ſnivelled and ſobbed: Sti-phi-rum-poo groaned: Gotto-mio ſwore: but the ſea Sey-ſeo-gun Nin-kom poo-po underwent no alteration. He ſat as the emblem of inſenſibility, fixed as the north ſtar, and as cold as that luminary, ſending forth emanations of frigidity. Fika-kaka, miſtaking this congelation for fortitude, went round and embraced him where he ſat, exclaiming —'My dear Day, Sey-ſeo-gun, what 'would you adviſe in this dilemma?' But the contact had almoſt coſt him his life; for the touch of Nin-kom-poo-po, thus congealed, had the ſame effect as that of the fiſh called Torpor. The Cuboy's whole body was inſtantly benumbed; and if his friends had not inſtantly poured down his throat a conſiderable quantity of ſtrong ſpirit, the circulation would have ceaſed. This is what philoſophers call a generation of cold, which became ſo intenſe, that the mercury in a Japaneſe thermometer, conſtructed on the ſame principles which were afterwards adopted by Fahrnheit, and fixed in the apartment, immediately ſunk thirty degrees below the freezing point.

The firſt aſtoniſhment of the council was ſucceeded by critical remarks and argumentation. The Dairo conſoled himſelf by obſerving, that his troops made a very ſoldierly appearance as they lay on the field in their new cloathing, ſmart caps, and clean buſkins; and that the enemy allowed they had never ſeen beards and whiſkers in better order. He then declared, that ſhould a war enſue with China, he would go abroad and expoſe himſelf for the glory of Japan. Fokſi-roku expreſſed his ſurprize, that a general ſhould march his army through a wood in an unknown country, without having it firſt reconnoitred: but the Fatzman aſſured him, that was a practice never admitted into the diſcipline of Japan. Gotto mio ſwore the man was mad to ſtand with his men, like oxen in a ſtall, to be knocked on the head without uſing any means of defence. 'Why 'the devil,' ſaid he, 'did not he either 'retreat, or advance to cloſe engage-'ment with the handful of Chineſe who 'formed the ambuſcade?'—'I hope, my 'dear Quanbuku,' replied the Fatzman, 'that the troops of Japan will always 'ſtand without flinching. I ſhould 'have been mortified beyond meaſure, 'had they retreated without ſeeing the 'face of the enemy:—that would have 'been a diſgrace which never befel any 'troops formed under my direction; 'and as for advancing, the ground 'would not permit any manœuvre of 'that nature. They were engaged in 'a *cul de ſac*, where they could not 'form either in hollow ſquare, front 'line, potence, column or platoon.—It 'was the fortune of war, and they bore 'it like men:—we ſhall be more fortu-'nate on another occaſion.' The preſident Soo-ſan-ſin-o took notice, that if there had been one ſpaniel in the whole Japaneſe army, this diſaſter could not have happened; as the animal would have

have beat the buſhes and diſcovered the ambuſcade. He therefore propoſed, that if the war was to be proſecuted in Fatſiſſio, which is a country overgrown with wood, a number of blood-hounds might be provided and ſent over, to run upon the foot in the front and on the flanks of the army, when it ſhould be on it's march through ſuch impediments. Quamba-cun-dono declared, that ſoldiers had much better die in the bed of honour, than be ſaved and victorious by ſuch an unmilitary expedient; that ſuch a propoſal was ſo contrary to the rules of war, and the ſcheme of enliſting dogs ſo derogatory from the dignity of the ſervice, that if ever it ſhould be embraced, he would reſign his command, and ſpend the remainder of his life in retirement. This canine project was equally diſliked by the Dairo, who approved of the Fatzman's objection, and ſealed his approbation with a pedeſtrian ſalute of ſuch momentum, that the Fatzman could hardly ſtand under the weight of the compliment. It was agreed that new levies ſhould be made, and a new ſquadron of Fune equipped with all expedition; and thus the aſſembly broke up.

Fortune had not yet ſufficiently humbled the pride of Japan. That body of Chineſe which defeated Koan, made ſeveral conqueſts in Fatſiſſio, and ſeemed to be in a fair way of reducing the whole iſland. Yet, the court of China, not ſatisfied with this ſucceſs, reſolved to ſtrike a blow, that ſhould be equally humiliating to the Japaneſe, in another part of the world. Having by ſpecious remonſtrances already prepoſſeſſed all the neighbouring nations againſt the government of Japan, as the patrons of perfidy and piracy, they fitted out an armament, which was intended to ſubdue the iſland of Motao on the coaſt of Corea, which the Japaneſe had taken in a former war, and now occupied at a very great expence, as a place of the utmoſt importance to the commerce of the empire. Repeated advices of the enemy's deſign were ſent from different parts, to the m——y of Japan: but they ſeemed all overwhelmed by ſuch a lethargy of infatuation, that no meaſures of prevention were concerted.

Such was the opinion of the people; but the truth is, they were faſt aſleep. The Japoneſe hold with the ancient Greeks and modern Americans, that dreams are from heaven; and in any perplexing emergency, they, like the Indians, Jews, and natives of Madagaſcar, have recourſe to dreaming as to an oracle. Theſe dreams or divinations are preceded by certain religious rites analogous to the ceremony of the ephod, the urim and the thummim. The rites were religiouſly performed in the council of Twenty-Eight; and a deep ſleep overpowered the Dairo and all his counſellors.

Got-hama-baba the emperor, who repoſed his head upon the pillowy ſides of Quamba-cun-dono, dreamed that he was ſacrificing in the temple of Fakkubaſi, and ſaw the deity of the White Horſe devouring pearls by the buſhel at one end, and voiding corruption by the ton at the other. The Fatzman dreamed that a great number of Chineſe cooks were buſy buttering his brains. Got-to-mio dreamed of lending money and borrowing ſenſe. Sti-phi-rum-poo thought he had procured a new law for clapping padlocks upon the chaſtity of all the females in Japan under twenty, of which padlocks he himſelf kept the keys. Nin-kom-poo-po dreamed he was metamorphoſed into a ſea-lion, in purſuit of a ſhoal of golden gudgeons. *One did laugh in's ſleep, and one cried Murder.* The firſt was Soo-ſan-ſin-o, who had preciſely the ſame viſion that diſturbed the imagination of the Cuboy. He thought he ſaw the face of a right reverend prelate of the Bonzas, united with and growing to the poſteriors of the miniſter. Fika-kaka underwent the ſame diſagreeable illuſion, with this aggravating circumſtance; that he already felt the teeth of the ſaid Bonza. The preſident laughed aloud at the ridiculous phænomenon: the Cuboy exclaimed in the terror of being encumbered with ſuch a monſtrous appendage. It was not without ſome reaſon he cried—'Mur-'der!' Fokſi-roku, who happened to ſleep on the next chair, dreamed of money-bags, places, and reverſions; and in the tranſport of his eagerneſs, laid faſt hold on the trunk-breeches of the Cuboy, including certain fundamentals, which he graſped ſo violently as to excite pain, and extort the exclamation from Fika-kaka, even in his ſleep.

The council being at laſt waked by the clamours of the people, who ſurrounded the palace, and proclaimed that Motao was in danger of an invaſion: the ſta Sey-ſeo-gun Nin-kom-poo-po, was ordered

ordered to fit out a fleet of Fune for the relief of that iſland; and directions were given, that the commander of theſe Fune ſhould, in his voyage, touch at the garriſon of Foutao, and take on board from thence a certain numbes of troops, to reinforce the Japaneſe governor of the place that was in danger. Nin-kom-poopo, for this ſervice, choſe the commander Bihn-goh, a man who had never ſignalized himſelf by any act of valour. He ſent him out with a ſquadron of Fune ill manned, wretchedly provided, and inferior in number to the fleet of China, which was by this time known to be aſſembled in order to ſupport the invaſion of the iſland of Motao. He ſailed, nevertheleſs, on this expedition, and touched at the garriſon of Foutao to take in the reinforcement: but the orders ſent for this purpoſe from Nob-o-di, miniſter of the department of war, appeared ſo contradictory and abſurd, that they could not poſſibly be obeyed; ſo that Bihn-goh proceeded without the reinforcement towards Motao, the principal fortreſs of which was by this time inveſted. He had been accidentally joined by a few cruiſers, which rendered him equal in ſtrength to the Chineſe ſquadron, which he now deſcried. Both commanders ſeemed afraid of each other. The fleets, however, engaged; but little damage was done to either. They parted, as if by conſent. Bihn-goh made the beſt of his way back to Foutao, without making the leaſt attempt to ſuccour, or open a communication with Fi-de-ta-da, the governor of Motao, who, looking upon himſelf as abandoned by his country, ſurrendered his fortreſs, with the whole iſland, to the Chineſe general. Theſe diſgraces happening on the back of the Fatſiſſian diſaſters, raiſed a prodigious ferment in Japan, and the miniſtry had almoſt ſunk under the firſt fury of the people's reſentment. They not only exclaimed againſt the folly of the adminiſtration, but they alſo accuſed them of treachery, and ſeemed to think that the glory and advantage of the empire had been betrayed. What increaſed the commotion, was the terror of an invaſion, with which the Chineſe threatened the iſlands of Japan. The terrors of Fika-kaka had already coſt him two pair of trunk hoſe, which were defiled by ſudden ſallies or irruptions from the poſtern of his microcoſm; and theſe were attended with ſuch noiſome effluvia, that the Bonzas could not perform the barbal abſterſion without marks of abhorrence. The emperor himſelf was ſeen to ſtop his noſe, and turn away his head, when he approached him to perform the pedeſtrian exerciſe.

Here I intended to inſert a diſſertation on trouſers or trunk breeches, called by the Greeks βρακοι, & περιζωματα, by the Latins *braccæ laxæ*, by the Spaniards *bragas anchas*, by the Italians *calzone largo*, by the French *haut de chauſſes*, by the Saxons *bræcce*, by the Swedes *brackor*, by the Iriſh *briochan*, by the Celtæ *brag*, and by the Japaneſe *bra-ak*. I could make ſome curious diſcoveries touching the analogy between the περιζωματα and ζωνιον γυναικειον, and point out the preciſe time at which the Grecian women began to wear the breeches. I would have demonſtrated that the *cingulum muliebre* was originally no other than the wife's literally wearing the huſband's trouſers at certain *orgia*, as a mark of dominion transferred *pro tempore*, to the female. I would have drawn a curious parallel between the ζωνιον of the Greek, and the *ſhim* or middle cloth worn by the black ladies in Guinea. I would have proved that breeches were not firſt uſed to defend the central parts from the injuries of the weather, inaſmuch as they were firſt worn by the Orientals in a warm climate; as you may ſee in Perſius, '*Braccatis illita mediis— 'porticus.*' I would have ſhewn that breeches were firſt brought from Aſia to the northern parts of Europe, by the Celtæ ſprung from the ancient Gomanaus: that trouſers were wore in Scotland long before the time of Pythagoras; and indeed we are told by Jamblychus, that Abaris, the famous Highland philoſopher, cotemporary, and perſonally acquainted with the ſage of Crotona, wore long trouſers. I myſelf can atteſt the truth of that deſcription, as I well remember the perſon and habit of that learned mountaineer. I would have explained the reaſons that compelled the poſterity of thoſe mountaineers to abandon the breeches of their forefathers, and expoſe their poſteriors to the wind. I would have convinced the Engliſh antiquaries that the inhabitants of Yorkſhire came originally from the Highlands of Scotland, before the Scots had laid aſide their breeches, and wore this part of dreſs, long after their anceſtors, as well as the ſouthern Britons were unbreeched by

by the Romans. From this diſtinction they acquired the name of *Brigantes, quaſi Bragantes*; and hence came the verb to *brag* or boaſt contemptuouſly: for the neighbours of the Brigantes being at variance with that people, uſed, by way of contumelious defiance, when they ſaw any of them paſſing or repaſſing, to clap their hands on their poſteriors, and cry—'*Brag-Brag.*' I would have drawn a learned compariſon between the ſhield of Ajax and the ſeven-fold breeches of a Dutch ſkipper. Finally, I would have promulgated the original uſe of trunk breeches, which would have led me into a diſcuſſion of the rites of Cloacina, ſo differently worſhipped by the ſouthern and northern inhabitants of this kingdom. Theſe diſquiſitions would have unveiled the myſteries that now conceal the origin, migration, ſuperſtition, language, laws, and connections of different nations—*ſed nunc non erit his locus.* I ſhall only obſerve, that Linſchot and others are miſtaken in deriving the Japaneſe from their neighbours the Chineſe; and that Dr. Kempfer is right in his conjecture, ſuppoſing them to have come from Media immediately after the confuſion of Babel. It is no wonder, therefore, that being *Braccatorum filii*, they ſhould retain the wide breeches of their progenitors.

Having dropped theſe hints concerning the origin of breeches, I ſhall now return to the great perſonage that turned me into this train of thinking. The council of Twenty-Eight being aſſembled in a great hurry, Fika-kaka ſat about five ſeconds in ſilence, having in his countenance nearly the ſame expreſſion which you have ſeen in the face and attitude of Felix on his tribunal, as repreſented by the facetious Hogarth in his print done after the Dutch taſte. After ſome pauſe he roſe, and ſurveying every individual of the council through a long tube, began a ſpeech to this effect: 'Imperial Got-hama-baba, my ever-glorious maſter; and you, ye illuſtrious nobles of Japan, Quanbukus, Quos, Days, and Daygos, my fellows and colleagues in the work of adminiſtration; it is well known to you all, and they are raſcals that deny it, I have watched and faſted for the publick weal. By G—d, I have deprived myſelf of two hours of my natural reſt, every night for a week together. Then I have been ſo hurried with ſtate affairs, that I could not eat a comfortable meal in a whole fortnight; and what rendered this misfortune the greater, my chief cook had dreſſed an olio *a la Chine*.—I ſay an olio, my Lords, ſuch an olio as never appeared before on a table in Japan—by the Lord, it coſt me fifty Obans; and I had not time to taſte a morſel.—Well, then, I have watched that my fellow-ſubjects ſhould ſleep; I have faſted that they ſhould feed.—I have not only watched and faſted, but I have prayed—no, not much of that—yes, by the Lord, I have prayed, as it were—I have ejaculated—I have danced and ſung at the Matſuris, which, you know, are religious rites—I have headed the multitude, and treated all the ragamuffins in Japan.—To be certain, I could not do too much for our moſt excellent and ſublime emperor, an emperor unequalled in wiſdom, and unrivalled in generoſity.—Were I to expatiate from the riſing of the ſun to the ſetting thereof, I ſhould not ſpeak half his praiſe.—O happy nation! O fortunate Japan! happy in ſuch a Dairo to wield the ſceptre; and let me add, (vanity apart) fortunate in ſuch a Cuboy to conduct the adminiſtration.—Such a prince! and ſuch a miniſter!—a ha! my noble friend Soo-ſan-ſin-o, I ſee your Dayſhip ſmile—I know what you think, ha! ha!—Very well, my Lord—you may think what you pleaſe; but two ſuch head-pieces—pardon, my royal maſter, my preſumption in laying our heads together, you won't find ſuch again in the whole univerſe, ha! ha!—I'll be damn'd if you do, ha! ha! ha!' The tumult without doors was, by this time, increaſed to ſuch a degree, that the Cuboy could utter nothing more *ab anteriori*; and the majority of the members ſat aghaſt in ſilence. The Dairo declared he would throw his cap out of the window into the midſt of the populace, and challenge any ſingle man of them to bring it up: but he was diſſuaded from hazarding his ſacred perſon in ſuch a manner. Quamba-cun-dono propoſed to let looſe the guards among the multitude: but Fika-kaka proteſted he could never agree to an expedient ſo big with danger to the perſons of all preſent. Stiphi-rum-poo was of opinion, that they ſhould proceed according to law, and indict the leaders of the mob for a riot. Nin-kom-poo-po exhorted the Dairo and the whole council to take refuge on board

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the fleet. Gotto-mio ſweated in ſilence: he trembled for his money-bags, and dreaded another encounter with the mob, by whom he had ſuffered ſeverely in the fleſh upon a former occaſion. The preſident ſhrugged up his ſhoulders, and kept his eye fixed upon a poſtern or back-door. In this general conſternation, Fokſi-roku ſtood up and offered a ſcheme, which was immediately put in execution. 'The multitude, my lord,' ſaid he, 'is 'a many-headed monſter—it is a Cerberus that muſt have a ſop—it is a wild 'beaſt, ſo ravenous, that nothing but 'blood will appeaſe it's appetite—it is a 'whale, that muſt have a barrel for it's 'amuſement—it is a dæmon to which 'we muſt offer up human ſacrifice. Now, 'the queſtion is, who is to be this ſop, 'this barrel, this ſcape-goat?—Tremble 'not, illuſtrious Fika-kaka—be not 'afraid—your life is of too much conſequence.—But I perceive that the Cuboy is moved—an unſavoury odour 'aſſails my noſtrils—brief let me be—'Bihn-goh muſt be the victim—happy, if 'the ſacrifice of his ſingle life can appeaſe the commotions of his country. 'To him let us impute the loſs of Motao.—Let us, in the mean time, ſoothe 'the rabble with ſolemn promiſes, that 'national juſtice ſhall be done—let us 'employ emiſſaries to mingle in all 'places of plebeian reſort; to puzzle, perplex, and prevaricate; to exaggerate 'the miſconduct of Bihn-goh; to traduce his character with retroſpective 'reproach; ſtrain circumſtances to his 'prejudice; inflame the reſentment of 'the vulgar againſt that devoted officer; 'and keep up the flame by feeding it 'with continual fuel.'

The ſpeech was heard with univerſal applauſe: Fokſi-roku was kicked by the Dairo and kiſſed by the Cuboy, in token of approbation. The populace were diſperſed by means of fair promiſes. Bihn-goh was put under arreſt, and kept as a malefactor in cloſe priſon. Agents were employed through the whole metropolis to vilify his character, and accuſe him of cowardice and treachery. Authors were enliſted to defame him in publick writings; and mobs hired to hang and burn him in effigie. By theſe means the revenge of the people was artfully tranſferred, and their attention effectually diverted from the miniſtry, which was the firſt object of their indignation. At length, matters being duly prepared for the exhibition of ſuch an extraordinary ſpectacle, Bihn-goh underwent a publick trial, was unanimouſly found guilty, and unanimouſly declared innocent; by the ſame mouths condemned to death and recommended to mercy: but mercy was incompatible with the deſigns of the ad——n. The unfortunate Bihn-goh was crucified for cowardice, and bore his fate with the moſt heroick courage. His behaviour at his death was ſo inconſiſtent with the crime for which he was doomed to die, that the emiſſaries of the Cuboy were fain to propagate a report, that Bihn-goh had bribed a perſon to repreſent him at his execution, and be crucified in his ſtead.

This was a ſtratagem very well calculated for the meridian of the Japaneſe populace; and it would have ſatisfied them intirely, had not their fears been concerned. But the Chineſe had for ſome time been threatening an invaſion, the terror of which kept the people of Japan in perpetual agitation and diſquiet. They neglected their buſineſs; and ran about in diſtraction, inquiring news, liſtening to reports, ſtaring, whiſpering, whimpering, clamouring, neglecting their food, and renouncing their repoſe. The Dairo, who believed the Tartars of Yeſſo (from whom he himſelf was deſcended) had more valour, and ſkill and honeſty, than was poſſeſſed by any other nation on earth, took a large body of them into his pay, and brought them over to the iſland of Niphon, for the defence of his Japaneſe dominions. The truth is, he had a ſtrong predilection for that people; he had been nurſed among them, and ſucked it from the nipple. His father had ſucceeded as heir to a paltry farm in that country; and there he fitted up a cabin, which he preferred to all the palaces of Meaco and Jeddo. The ſon received the firſt rudiments of his education among theſe Tartars, whoſe country had given birth to his progenitor Bupo. He therefore loved their country; he admired their manners, becauſe they were conformable to his own; and he was in particular captivated by the taſte they ſhewed in trimming and curling their muſtachios.

In full belief that the Yeſſites ſtood as high in the eſtimation of his Japaneſe ſubjects, as in his own, he imported a body of them into Niphon, where, at firſt, they were received as ſaviours and protectors;

protectors; but the apprehenſion of danger no ſooner vaniſhed, than they were expoſed to a thouſand inſults and mortifications ariſing from the natural prejudice to foreigners, which prevails among the people of Japan. They were reviled, calumniated, and maltreated in every different form, by every claſs of people; and when the ſevere ſeaſon ſet in, the Japaneſe refuſed ſhelter from the extremities of the weather, to thoſe very auxiliaries they had hired to defend every thing that was dear to them, from the ſwords of an enemy whom they themſelves durſt not look in the face. In vain Fika-kaka employed a double band of artiſts to tickle their noſes. They ſhut their eyes, indeed, as uſual: but their eyes no ſooner cloſed, than their mouths opened, and out flew the tropes and figures of obloquy and execration. They exclaimed, that they had not bought, but caught the Tartar; that they had hired the wolves to guard the ſheep; that they were ſimple beaſts who could not defend themſelves from the dog with their own horns; but what could be expected from a flock which was led by ſuch a puſillanimous bell-weather?—In a word, the Yeſſites were ſent home in diſgrace: but the ferment did not ſubſide; and the conduct of the adminiſtration was ſummoned before the venerable tribunal of the populace.

There was one Taycho, who had raiſed himſelf to great conſideration in this ſelf-conſtituted college of the mob. He was diſtinguiſhed by a loud voice, an unabaſhed countenance, a fluency of abuſe, and an intrepidity of oppoſition to the meaſures of the Cuboy, who was far from being a favourite with the plebeians. Orator Taycho's eloquence was admirably ſuited to his audience; he roared, and he brayed, and he bellowed againſt the m——r: he threw out perſonal ſarcaſms againſt the Dairo himſelf. He inveighed againſt his partial attachment to the land of Yeſſo, which he had more than once manifeſted to the detriment of Japan: he inflamed the national prejudice againſt foreigners; and as he profeſſed an inviolable zeal for the commons of Japan, he became the firſt damagogue of the empire. The truth is, he generally happened to be on the right ſide. The partiality of the Dairo, the errors, abſurdities, and corruption of the miniſtry, preſented ſuch a palpable mark as could not be miſſed by the arrows of his declamation. This Cerberus had been ſilenced more than once with a ſop; but whether his appetite was not ſatisfied to the full, or he was ſtill ſtimulated by the turbulence of his diſpoſition, which would not allow him to reſt, he began to ſhake his chains anew, and open in the old cry; which was a ſpecies of muſick to the mob, as agreeable as the ſound of a bagpipe to a mountaineer of North Britain, or the ſtrum-ſtrum to the ſwarthy natives of Angola. It was a ſtrain which had the wonderful effect of effacing from the memory of his hearers every idea of his former fickleneſs and apoſtacy.

In order to weaken the effect of orator Taycho's harangues, the Cuboy had found means to intrude upon the councils of the mob, a native of Ximo, called Mura-clami, who had acquired ſome reputation for eloquence, as an advocate in the tribunals of Japan. He certainly poſſeſſed an uncommon ſhare of penetration, with a ſilver tone of voice, and a great magazine of words and phraſes, which flowed from him in a pleaſing tide of elocution. He had withal the art of ſoothing, wheedling, inſinuating, and miſrepreſenting with ſuch a degree of plauſibility, that his talents were admired even by the few who had ſenſe enough to detect his ſophiſtry. He had no idea of principle, and no feeling of humanity. He had renounced the maxims of his family, after having turned them to the beſt account by execrating the rites of Fakkubaſi, or the White Horſe, in private among malcontents, while he worſhipped him in publick with the appearance of enthuſiaſtic devotion. When detected in this double dealing, he fairly owned to the Cuboy, that he curſed the White Horſe in private for his private intereſt, but that he ſerved him in public from inclination.

The Cuboy had juſt ſenſe enough to perceive that he would always be true to his own intereſt; and therefore he made it his intereſt to ſerve the m——y to the full extent of his faculties. Accordingly Mura-clami fought a good battle with orator Taycho, in the occaſional aſſemblies of the populace. But as it is much more eaſy to inflame than to allay, to accuſe than to acquit, to aſperſe than to purify, to unveil truth than to varniſh falſhood; in a word, to patronize a good cauſe than to ſupport a bad

one; the majeſty of the mob ſnuffed up the excrementitious ſalts of Taycho's invectives, until their jugulars ached, while they rejected with ſigns of loathing the flowers of Mura-clami's elocution; juſt as a citizen of Edinburgh ſtops his noſe when he paſſes by the ſhop of a perfumer.

While the conſtitution of human nature remains unchanged, ſatire will be always better received than panegyric, in thoſe popular harangues. The Athenians and Romans were better pleaſed with the Philippics of Demoſthenes and Tully, than they would have been with all the praiſe thoſe two orators could have culled from the ſtores of their eloquence. A man feels a ſecret ſatisfaction in ſeeing his neighbour treated as a raſcal. If he be a knave himſelf, (which ten to one is the caſe) he rejoices to ſee a character brought down to the level with his own, and a new member added to his ſociety; if he be one degree removed from actual roguery, (which is the caſe with nine-tenths of thoſe who enjoy the reputation of virtue) he indulges himſelf with the phariſaical conſolation, of thanking God he is not like that publican,

But, to return from this digreſſion, Mura-clami, though he could not with all his talents maintain any ſort of competition with Taycho, in the opinion of the mob; he, nevertheleſs, took a more effectual method to weaken the force of his oppoſition. He pointed out to Fika-kaka the proper means for amending the errors of his adminiſtration: he propoſed meaſures for proſecuting the war with vigour; he projected plans of conqueſt in Fatſiſſio; recommended active officers; forwarded expeditions; and infuſed ſuch a ſpirit into the councils of Japan, as had not before appeared for ſome centuries.

But his patron was precluded from the benefit of theſe meaſures, by the obſtinate prejudice and precipitation of the Dairo, who valued his Yeſſian farm above all the empire of Japan. This precious morſel of inheritance bordered upon the territories of a Tartar chief called Brut-an-tiffi, a famous freebooter, who had inured his Kurd to bloodſhed, and enriched himſelf with rapine. Of all mankind, he hated moſt the Dairo, though his kinſman; and ſought a pretence for ſeizing the farm, which in three days he could have made his own. The Dairo Got-hama-baba was not ignorant of his ſentiments. He trembled for his cabin when he conſidered it's ſituation between hawk and buzzard; expoſed on one ſide to the talons of Brut-an-tiffi, and open on the other to the incurſions of the Chineſe, under whoſe auſpices the ſaid Brut-an-tiffi had acted formerly as a zealous partizan. He had, indeed, in a former quarrel exerted himſelf with ſuch activity and rancour, to thwart the politicks of the Dairo, and accumulate expences on the ſubjects of Niphon, that he was univerſally deteſted through the whole empire of Japan as a lawleſs robber, deaf to every ſuggeſtion of humanity, reſpecting no law, reſtricted by no treaty, ſcoffing at all religion, goaded by ambition, inſtigated by cruelty, and attended by rapine.

In order to protect the farm from ſuch a dangerous neighbour, Got-hama-baba, by an effort of ſagacity peculiar to himſelf, granted a large ſubſidy from the treaſury of Japan, to a remote nation of Mantchoux Tartars, on condition that they ſhould march to the aſſiſtance of his farm, whenever it ſhould be attacked. With the ſame ſanity of foreſight, the Dutch might engage in a defenſive league with the Ottoman Porte, to ſcreen them from the attempts of the moſt Chriſtian king, who is already on their frontiers. Brut-an-tiffi knew his advantage, and was reſolved to enjoy it. He had formed a plan of uſurpation, which could not be executed without conſiderable ſums of money. He gave the Dairo to underſtand, he was perfectly ſenſible how much the farm lay at his mercy: then propoſed, that Got-hama-baba ſhould renounce his ſubſidiary treaty with the Mantchoux; pay a yearly tribute to him Brut-an-tiffi, in conſideration of his forbearing to ſeize the farm; and maintain an army to protect it on the other ſide from the irruptions of the Chineſe.

Got-hama-baba, alarmed at this declaration, began by his emiſſaries to ſound the inclinations of his Japaneſe ſubjects touching a continental war, for the preſervation of the farm; but he found them totally averſe to this wiſe ſyſtem of politicks. Taycho, in particular, began to bawl and bellow among the mob, upon the abſurdity of attempting to defend a remote cabin, which was not defenſible; upon the iniquity of ruining a mighty empire, for the ſake of preſerving a few barren acres, a naked common, a poor, pitiful, pelting farm, the intereſt

intereſt of which, like Aaron's rod, had already, on many occaſions, ſwallowed up all regard and conſideration for the advantage of Japan. He inveighed againſt the ſhameful and ſenſeleſs partiality of Got-hama-baba: he mingled menaces with his repreſentations. He expatiated on the folly and pernicious tendency of a continental war; he enlarged upon the independence of Japan, ſecure in her inſular ſituation. He declared, that not a man ſhould be ſent to the continent, nor a ſubſidy granted to any greedy, mercenary, freebooting Tartar; and threatened, that if any corrupt miniſter ſhould dare to form ſuch a connection, he would hang it about his neck, like a millſtone, to ſink him to perdition. The bellows of Taycho's oratory blew up ſuch a flame in the nation, that the Cuboy and all his partizans were afraid to whiſper one ſyllable about the farm.

Mean while, Brut-an-tiffi, in order to quicken their determinations, withdrew the garriſon he had in a town on the frontiers of China, and it was immediately occupied by the Chineſe; an army of whom poured in like a deluge through this opening upon the lands adjoining to the farm. Got-hama-baba was now ſeized with a fit of temporary diſtraction. He foamed and raved, and curſed and ſwore in the Tartarian language: he declared he would challenge Brut-an-tiffi to ſingle combat. He not only kicked, but alſo cuffed the whole council of Twenty-Eight, and played at foot-ball with his imperial tiara. Fika-kaka was dumb-founded: Sti-phi-rum-poo muttered ſomething about a commiſſion of lunacy: Nin-kom-poo-po pronounced the words Flat-bottomed Junks; but his teeth chattered ſo much, that his meaning could not be underſtood. The Fatzman offered to croſs the ſea and put himſelf at the head of a body of light-horſe, to obſerve the motions of the enemy; and Gotto-mio prayed fervently within himſelf, that God Almighty would be pleaſed to annihilate that accurſed farm, which had been productive of ſuch miſchief to Japan. Nay, he even ventured to exclaim—'Would to God, 'the farm was ſunk in the middle of the 'Tartarian ocean!'—'Heaven forbid!' cried the preſident Soo-ſan-ſin-o; 'for in 'that caſe, Japan muſt be at the expence 'of weighing it up again.'

In the midſt of this perplexity, they were ſuddenly ſurprized at the apparition of Taycho's head nodding from a window that overlooked their deliberations. At ſight of this horrid ſpectacle the council broke up. The Dairo fled to the inmoſt receſſes of the palace, and all his counſellors vaniſhed, except the unfortunate Fika-kaka, whoſe fear had rendered him incapable of any ſort of motion but one, and that he inſtantly had to a very efficacious degree. Taycho bolting in at the window, advanced to the Cuboy without ceremony, and accoſted him in theſe words—'It depends 'upon the Cuboy, whether Taycho con-'tinues to oppoſe his meaſures, or be-'comes his moſt obſequious ſervant. 'Ariſe, illuſtrious Quanbuku, and caſt 'your eyes upon the ſteps by which I 'aſcended.' Accordingly Fika-kaka looked, and ſaw a multitude of people who had accompanied their orator into the court of the palace, and raiſed for him an occaſional ſtair of various implements. The firſt ſtep was made by an old fig-box, the ſecond by a night-man's bucket, the third by a caſk of hempſeed, the fourth by a tar-barrel, the fifth by an empty kilderkin, the ſixth by a keg, the ſeventh by a bag of ſoot, the eighth by a fiſh-woman's baſket, the ninth by a rotten pack-ſaddle, and the tenth by a block of hard wood from the iſland of Fatſiſſio. It was ſupported on one ſide by a varniſhed lettered poſt, and on the other by a crazy hogſhead. The artificers who erected this climax, and now exulted over it with hideous clamour, conſiſted of grocers, ſcavengers, halter-makers, carpenters, draymen, diſtillers, chimney-ſweepers, oyſter-women, aſs-drivers, aldermen, and dealers in waſte paper.—To make myſelf underſtood, I am obliged, Peacock, to make uſe of thoſe terms and denominations which are known in this metropolis.

Fika-kaka, having conſidered this work with aſtoniſhment, and heard the populace declare upon oath, that they would exalt their orator above all competition, was again addreſſed by the invincible Taycho. 'Your Quanbuku-'ſhip perceives how bootleſs it will be 'to ſtrive againſt the torrent. What 'need is there of many words? admit 'me to a ſhare of the adminiſtration—'I will commence your humble ſlave—'I will protect the farm at the expence 'of Japan, while there is an Oban left 'in the iſland of Niphon; and I will

'muzzle theſe bears ſo effectually, 'that they ſhall not ſhew their teeth, 'except in applauding our proceed-'ings.' An author who ſees the apparition of a bailiff ſtanding before him in his garret, and inſtead of being ſhewn a *capias*, is preſented with a bank-note; an impatient lover ſtopped upon Bagſhot Heath by a perſon in a maſque, who proves to be his ſweetheart come to meet him in diſguiſe, for the ſake of the frolick; a condemned criminal, who, on the morning of execution-day, inſtead of being called upon by the ſiniſher of the law, is viſited by the ſheriff with a free pardon; could not be more agreeably ſurpriſed than was Fika-kaka at the demagogue's declaration. He flew into his embrace, and wept aloud with joy, calling him his dear Taycho. He ſqueezed his hand, kiſſed him on both cheeks, and ſwore he ſhould ſhare the better half of all his power: then he laughed and ſnivelled by turns, lolled out his tongue, waddled about the chamber, wriggled and niggled and noddled. Finally, he undertook to prepare the Dairo for his reception, and it was agreed that the orator ſhould wait on his new colleague next morning. This matter being ſettled to their mutual ſatisfaction, Taycho retreated through the window into the court-yard, and was convoyed home in triumph by that many-headed hydra the mob, which ſhook it's multitudinous tail, and brayed through every throat with hideous exultation.

The Cuboy, meanwhile, had another trial to undergo, a trial which he had not foreſeen. Taycho was no ſooner departed, than he hied him to the Dairo's cabinet in order to communicate the ſucceſs of his negotiation. But at certain periods, Got-hama-baba's reſentment was more than a match for any other paſſion that belonged to his diſpoſition, and now it was it's turn to reign. The Dairo was made of very combuſtible materials, and theſe had been kindled up by the appearance of orator Taycho, who (he knew) had treated his perſon with indecent freedoms, and publickly vilified the worſhip of the White Horſe. When Fika-kaka, therefore, told him he had made peace with the demagogue, the Dairo, inſtead of giving him the kick of approbation, turned his own back upon the Cuboy, and ſilenced him with a *Bob!* Had Fika-kaka aſſailed him with the ſame ſyllogiſtical ſophiſm which was uſed by the Stagyrite to Alexander in a paſſion, perhaps he might have liſtened to reaſon: 'ἡ ὀργὴ ω πρὸς ἴσως, ἀλλὰ 'πρὸς τὸς κρείττονας γινεται, σοι δὲ ὐδὶς ἴσος. '—Anger ſhould be raiſed not by our 'equals, but by our ſuperiors; but you 'have no equal.' Certain it is, that Got-hama-baba had no equal; but Fikā-kaka was no more like Ariſtotle, than his maſter reſembled Alexander. The Dairo remained deaf to all his remonſtrances, tears, and intreaties, until he declared that there was no other way of ſaving the farm, but that of giving *charte blanche* to Taycho. This argument ſeemed at once to diſpel the clouds which had been compelled by his indignation: he conſented to receive the orator in quality of miniſter, and next day was appointed for his introduction.

In the morning Taycho the Great repaired to the palace of the Cuboy, where he privately performed the ceremony of oſculation *a poſteriori*, ſung a ſolemn Palinodia on the ſubject of political ſyſtem, repeated and ſigned the Buponian creed, embraced the religion of Fakkubāſi, and adored the White Horſe with marks of unfeigned piety and contrition. Then he was conducted to the anti-chamber of the emperor, who could not, without great difficulty, ſo far maſter his perſonal diſlike, as to appear before him with any degree of compoſure. He was brought forth by Fika-kaka like a tame bear to the ſtake, if that epithet of *tame* can be given with any propriety to an animal which nobody but his keeper dare approach. The orator perceiving him advance, made a low obeiſance according to the cuſtom of Japan, that is, by bending the body averſe from the Dairo, and laying the right hand upon the left buttock; and pronounced with an audible voice—'Behold, in-'vincible Got-hama-baba, a ſincere pe-'nitent come to make atonement for his 'virulent oppoſition to your govern-'ment, for his atrocious inſolence to 'your ſacred perſon. I have calum-'niated your favourite farm, I have 'queſtioned your integrity, I have vi-'lified your character, ridiculed your 'underſtanding, and deſpiſed your au-'thority.' This recapitulation was ſo diſagreeable to the Dairo, that he ſuddenly flew off at a tangent, and retreated growling to his den; from whence he could by no means be lugged again by the

Cuboy,

Cuboy, until Taycho, exalting his voice, uttered theſe words—'But I will exalt 'your authority more than ever it was 'debaſed; I will extol your wiſdom, 'and expatiate on your generoſity; I 'will glorify the White Horſe, and ſa-'crifice all the treaſures of Japan, if 'needful, for the protection of the farm 'of Yeſſo.' By theſe cabaliſtical ſounds the wrath of Got-hama-baba was intirely appeaſed. He now returned with an air of gaiety, ſtrutting, ſideling, circling, fluttering, and cobbling like a turkey-cock in his pride, when he diſplays his feathers to the ſun. Taycho hailed the omen; and turning his face from the emperor, received ſuch a ſalutation on the *os ſacrum*, that the parts continued vibrating and tingling for ſeveral days.

An indenture tripartite was now drawn up and executed. Fika-kaka was continued treaſurer, with his levees, his Bonzas, and his places; and orator Taycho undertook, in the character of chief ſcribe, to protect the farm of Yeſſo, as well as to bridle and manage the blatant beaſt whoſe name was Legion. That a perſon of his kidney ſhould have the preſumption to undertake ſuch an affair, is not at all ſurpriſing; the wonder is, that his performance ſhould even exceed his promiſe. The truth is, he promiſed more than he could have performed, had not certain unforeſeen incidents, in which he had no concern, contributed towards the infatuation of the people.

The firſt trial to which he brought his aſcendancy over the mob, was his procuring for them a free gift, to enable the Dairo to arm his own private tenants in Yeſſo, together with ſome ragamuffin Tartars in the neighbourhood, for the defence of the farm. They winked ſo hard upon this firſt overt-act of his apoſtacy, that he was fully perſuaded they had reſigned up all their ſenſes to his direction; and reſolved to ſhew them to all Europe, as a ſurpriſing inſtance of his art in monſter-taming. This furious beaſt not only ſuffered itſelf to be bridled and ſaddled, but friſked and fawned, and purred and yelped, and crouched before the orator, licking his feet, and preſenting it's back to the burdens which he was pleaſed to impoſe. Immediately after this firſt eſſay, Quamba-cun-dono the Fatzman was ſent over to aſſemble and command a body of light horſe in Yeſſo, in order to keep an eye on the motions of the enemy; and indeed this vigilant and ſagacious commander conducted himſelf with ſuch activity and diſcretion, that he ſoon brought the war in thoſe parts to a point of termination.

Mean while, Brut-an-tiffi continuing to hover on the ſkirts of the farm, at the head of his myrmidons, and demanding of the Dairo a categorical anſwer to the hints he had given, Got-hama-baba underwent ſeveral ſucceſſive fits of impatience and diſtraction. The Cuboy, inſtigated by his own partizans, and in particular by Mura-clami, who hoped to ſee Taycho take ſome deſperate ſtep that would ruin his popularity; I ſay the Cuboy, thus ſtimulated, began to ply the orator with ſuch preſſing intreaties as he could no longer reſiſt; and now he exhibited ſuch a ſpecimen of his own power and the people's inſanity, as tranſcends the flight of ordinary faith. Without taking the trouble to ſcratch their long ears, tickle their noſes, drench them with mandragora or geneva, or make the leaſt apology for his own turning tail to the principles which he had all his life ſo ſtrenuouſly inculcated, he crammed down their throats an obligation to pay a yearly tribute to Brut-an-tiffi, in conſideration of his forbearing to ſeize the Dairo's farm; a tribute which amounted to ſeven times the value of the lands, for the defence of which it was payed. When I ſaid *crammed*, I ought to have uſed another phraſe. The beaſt, far from ſhewing any ſigns of loathing, cloſed it's eyes, opened it's hideous jaws, and as it ſwallowed the inglorious bond, wagged it's tail in token of intire ſatisfaction.

No fritter on Shrove Tueſday was ever more dexterouſly turned, than were the hydra's brains by this mountebank in patriotiſm, this juggler in politicks, this cat in pan, or cake in pan, or κατα παν in principle. Some people gave out that he dealt with a conjuror, and others ſcrupled not to inſinuate that he had ſold himſelf to the evil ſpirit. But there was no occaſion for a conjurer to deceive thoſe whom the dæmon of folly had previouſly confounded; and as to ſelling, he ſold nothing but the intereſt of his country; and of that he made a very bad bargain. Be that as it may, the Japaneſe now viewed Brut-an-tiffi either through a new perſpective,

or

or elſe ſurveyed him with organs intirely metamorphoſed. Yeſterday they deteſted him as a profligate ruffian, loſt to all ſenſe of honeſty and ſhame, addicted to all manner of vice, a ſcoffer at religion, particularly that of Fakkubaſi, the ſcourge of human nature, and the inveterate enemy of Japan. To-day, they glorified him as an unblemiſhed hero, the protector of good faith, the mirror of honeſty, the pattern of every virtue, a ſaint in piety, a devout votary to the White Horſe, a friend to mankind, the faſt ally and the firmeſt prop of the Japaneſe empire.

The farm of Yeſſo, which they had ſo long execrated as a putrid and painful excreſcence upon the breech of their country, which would never be quiet until this curſed wart was either exterminated or taken away; they now fondled as a favourite mole, nay, and cheriſhed as the apple of their eye. One would have imagined that all the inconſiſtencies and abſurdities which characteriſe the Japaneſe nation, had taken their turns to reign, juſt as the intereſt of Taycho's ambition required. When it was neceſſary for him to eſtabliſh new principles, at that very inſtant their levity prompted them to renounce their former maxims. Juſt as he had occaſion to faſcinate their ſenſes, the dæmon of caprice inſtigated them to ſhut their eyes, and hold out their necks, that they might be led by the noſe. At the very nick of time when he adopted the cauſe of Brut-an-tiſſi, in diametrical oppoſition to all his former profeſſions, the ſpirit of whim and ſingularity diſpoſed them to kick againſt the ſhins of common ſenſe, deny the light of day at noon, and receive in their boſoms as a dove, the man whom before they had ſhunned as a ſerpent. Thus every thing concurred to eſtabliſh for orator Taycho, a deſpotiſm of popularity; and that not planned by reaſon, or raiſed by art, but founded on fatality, and finiſhed by accident. *Quos Jupiter vult perdere priùs dementat.*

Brut-an-tiſſi being ſo amply gratified by the Japaneſe for his promiſe of forbearance with reſpect to the farm of Yeſſo, and determined, at all events, to make ſome new acquiſition, turned his eyes upon the domains of Pol-haſſan-akouſti, another of his neighbours, who had formed a moſt beautiful colony in this part of Tartary, and ruſhed upon it at a minute's warning. His reſolution in this reſpect was ſo ſuddenly taken and quickly executed, that he had not yet formed any excuſe for this outrage, in order to ſave appearances. Without giving himſelf the trouble to invent a pretence, he drove old Pol-haſſan-akouſti out of his reſidence; compelled the domeſticks of that prince to enter among his own banditti, plundered his houſe, ſeized the archives of his family, threatened to ſhoot the ancient gentlewoman his wife, exacted heavy contributions from the tenants; then diſperſed a manifeſto, in which he declared himſelf the beſt friend of the ſaid Akouſti and his ſpouſe, aſſuring him he would take care of his eſtate, as a precious depoſit, to be reſtored to him in due ſeaſon. In the mean time, he thought proper to ſequeſter the rents, that they might not enable Pol-haſſan to take any meaſures that ſhould conduce to his own prejudice. As for the articles of meat, drink, cloathing, and lodging, for him and his wife and a large family of ſmall children, he had nothing to do but depend upon Providence, until the preſent troubles ſhould be appeaſed. His behaviour on this occaſion, Peacock, puts me in mind of the Spaniard whom Philip II. employed to aſſaſſinate his own ſon, Don Carlos. This compaſſionate Caſtilian, when the prince began to deplore his fate, twirled his muſtachio, pronouncing with great gravity theſe words of comfort: '*Calla, calla, Senor, todo que ſe haze es por ſu bien.*'—I beg your highneſs won't 'make any noiſe; this is all for your 'own good:' or the politeneſs of Gibbet in the play called The Beaux Stratagem, who ſays to Mrs. Sullen—'Your 'jewels, Madam, if you pleaſe—don't 'be under any uneaſineſs, Madam—if 'you make any noiſe, I ſhall blow your 'brains out—I have a particular regard 'for the ladies, Madam.'

But the poſſeſſion of Pol-haſſan's demeſnes was not the ultimate aim of Brut-an-tiffi. He had an eye to a fair and fertile province belonging to a Tartar princeſs of the houſe of Oſtrog. He ſaw himſelf at the head of a numerous banditti trained to war, fleſhed in carnage, and eager for rapine; his coffers were filled with the ſpoils he had gathered in his former freebooting expeditions; and the incredible ſums paid him as an annual tribute from Japan, added to his other advantages, rendered him one of the moſt formidable chiefs in all Tartary.

Thus

Thus elated with a conſciouſneſs of his own ſtrength, he reſolved to make a ſudden irruption into the dominions of Oſtrog, at a ſeaſon of the year when that houſe could not avail itſelf of the alliances they had formed with other powers; and he did not doubt but that, in a few weeks, he ſhould be able to ſubdue the whole country belonging to the Amazonian princeſs. But I can tell thee, Peacock, his views extended even further than the conqueſt of the Oſtrog dominions. He even aſpired at the empire of Tartary, and had formed the deſign of depoſing the great Cham, who was intimately connected with the Princeſs of Oſtrog. Inſpired by theſe projects, he, at the beginning of winter, ſuddenly poured like a deluge into one of the provinces that owned this Amazon's ſway; but he had hardly gained the paſſes of the mountains, when he found himſelf oppoſed by a numerous body of forces, aſſembled under the command of a celebrated general who gave him battle without heſitation, and handled him ſo roughly, that he was fain to retreat into the demeſnes of Pol-haſſan, where he ſpent the greateſt part of the winter in exacting contributions, and extending the reign of deſolation.

All the petty princes and ſtates who hold of the great Cham, began to tremble for their dominions, and the Cham himſelf was ſo much alarmed at the lawleſs proceedings of Brut-an-tiffi, that he convoked a general aſſembly of all the potentates who poſſeſſed fiefs in the empire, in order to deliberate upon meaſures for reſtraining the ambition of this ferocious freebooter. Among others, the Dairo of Japan, as lord of the farm of Yeſſo, ſent a deputy to this convention, who, in his maſter's name, ſolemnly diſclaimed and profeſſed his deteſtation of Brut-an-tiffi's proceedings, which, indeed, were univerſally condemned. The truth is, he, at this period, dreaded the reſentment of all the other co-eſtates rather more than he feared the menaces of Brut-an-tiffi; and, in particular, apprehended a ſentence of outlawry from the Cham, by which at once he would have forfeited all legal title to his beloved farm. Brut-an-tiffi, on the other hand, began to raiſe a piteous clamour, as if he meant to excite compaſſion. He declared himſelf a poor injured prince, who had been a dupe to the honeſty and humanity of his own heart. He affirmed that the Amazon of Oſtrog had entered into a conſpiracy againſt him, with the Mantchoux Tartars and Prince Akouſti: he publiſhed particulars of this dreadful conjuration, which appeared to be no more than a defenſive alliance, formed in the apprehenſion that he would fall upon ſome of them, without any regard to treaty, as he had done on a former occaſion, when he ſeized one of the Amazon's beſt provinces. He publickly taxed the Dairo of Japan with having prompted him to commence hoſtilities, and hinted that the ſaid Dairo was to have ſhared his conqueſts. He openly intreated his co-eſtates to interpoſe their influence towards the re-eſtabliſhment of peace in the empire; and gave them privately to underſtand, that they would ravage their territories without mercy, ſhould they concur with the Cham in any ſentence to his prejudice.

As he had miſcarried in his firſt attempt, and perceived a terrible cloud gathering around him, in all probability he would have been glad to compound matters at this juncture, on condition of being left in *ſtatu quo*; but this was a condition not to be obtained. The Princeſs of Oſtrog had by this time formed ſuch a confederacy, as threatened him with utter deſtruction. She had contracted an offenſive and defenſive alliance with the Chineſe, the Mantchoux, and the Serednee Tartars; and each of theſe powers engaged to furniſh a ſeparate army to humble the inſolence of Brut-an-tiffi. The majority of the Tartar fiefs agreed to raiſe a body of forces to act againſt him as a diſturber of the publick peace; the great Cham threatened him with a decree of outlawry and rebellion; and the Amazon herſelf oppoſed him at the head of a very numerous and warlike tribe, which had always been conſidered as the moſt formidable in that part of Tartary. Thus powerfully ſuſtained, ſhe reſolved to enjoy her revenge, and at any rate retrieve the province which had been ravaged from her by Brut-an-tiffi, at a time when ſhe was embarraſſed with other difficulties. Brut-an-tiffi did not think himſelf ſo reduced as to purchaſe peace with ſuch a ſacrifice. The Mantchoux were at a great diſtance, naturally ſlow in their motions, and had a very long march through a deſart country, which they would not attempt without having firſt provided prodigious magazines. The Serednee were a divided

people,

people, among whom he had made ſhift to foment inteſtine diviſions, that would impede the national operations of the war. The Japaneſe Fatzman formed a ſtrong barrier between him and the Chineſe; the army furniſhed by the fiefs, he deſpiſed, as raw, undiſciplined militia: beſides, their declaring againſt him, afforded a ſpecious pretence for laying their reſpective dominions under contribution. But he chiefly depended upon the coffers of Japan, which he firmly believed would hold out until all his enemies ſhould be utterly exhauſted.

As this freebooter was a principal character in the drama which I intend to rehearſe, I ſhall ſketch his portrait according to the information I received from a fellow-atom who once reſided at his court, conſtituting part of one of the organs belonging to his firſt chamberlain. His ſtature was under the middle ſize; his aſpect mean and forbidding, with a certain expreſſion which did not at all prepoſſeſs the ſpectator in favour of his morals. Had an accurate obſerver beheld him without any exterior diſtinctions, in the ſtreets of this metropolis, he would have naturally clapped his hands to his pockets. Thou haſt ſeen the character of Gibbet repreſented on the ſtage by a late comedian of expreſſive feature. Nature ſometimes makes a ſtrange contraſt between the interior workmanſhip and the exterior form; but here the one reflected a true image of the other. His heart never felt an impreſſion of tenderneſs: his notions of right and wrong did not refer to any idea of benevolence, but were founded entirely on the convenience of human commerce; and there was nothing ſocial in the turn of his diſpoſition. By nature he was ſtern, inſolent, and rapacious, uninfluenced by any motive of humanity, unawed by any precept of religion. With reſpect to religion, he took all opportunities of expoſing it to ridicule and contempt. Liberty of conſcience he allowed to ſuch extent, as exceeded the bounds of decorum and diſgraced all legiſlation. He pardoned a criminal convicted of beſtiality, and publickly declared that all modes of religion, and every ſpecies of amour, might be freely practiſed and proſecuted through all his dominions. His capacity was of the middling mould, and he had taken ſome pains to cultivate his underſtanding. He had ſtudied the Chineſe language, which he ſpoke with fluency, and piqued himſelf upon his learning, which was but ſuperficial. His temper was ſo capricious and inconſtant, that it was impoſſible even for thoſe who knew him beſt, to foreſee any one particular of his perſonal demeanor. The ſame individual he would careſs and inſult by turns, without the leaſt apparent change of circumſtance. He has been known to diſmiſs one of his favourites with particular marks of regard, and the moſt flattering profeſſions of affection; and before he had time to pull off his buſkins at his own houſe, he has been hurried on horſeback by a detachment of cavalry, and conveyed to the frontiers. Thus harraſſed, without refreſhment or repoſe, he was brought back by another party, and reconveyed to the preſence of Brut-an-tiſſi, who embraced him at meeting, and gently chid him for having been ſo long abſent. The fixed principles of this Tartar were theſe: inſatiable rapacity, reſtleſs ambition, and an inſuperable contempt for the Japaneſe nation. His maxims of government were entirely deſpotick. He conſidered his ſubjects as ſlaves, to be occaſionally ſacrificed to the accompliſhment of his capital deſigns; but, in the mean time, he indulged them with the protection of equitable laws, and encouraged them to induſtry for his own emolument.

His virtues conſiſted of temperance, vigilance, activity and perſeverance. His folly chiefly appeared in childiſh vanity and ſelf-conceit. He amuſed himſelf with riding, reviewing his troops, reading Chineſe authors, playing on a muſical inſtrument in uſe among the Tartars, trifling with buffoons, converſing with ſuppoſed wits, and reaſoning with pretended philoſophers: but he had no communication with the female ſex; nor, indeed, was there any eaſe, comfort, or enjoyment to be derived from a participation of his paſtime. His wits, philoſophers, and buffoons, were compoſed of Chineſe refugees, who ſoon diſcovered his weak ſide, and flattered his vanity to an incredible pitch of infatuation. They perſuaded him that he was an univerſal genius, an invincible hero, a ſage legiſlator, a ſublime philoſopher, a conſummate politician, a divine poet, and an elegant hiſtorian. They wrote ſyſtems, compiled memoirs, and compoſed poems, which were publiſhed in his name; nay, they contrived witticiſms, which he uttered as his own. They had by means of commercial communication with the

banks

banks of the Ganges, procured the hiſtory of a Weſtern hero, called Raſkalander, which, indeed, was no other than the memoirs of Alexander wrote by Quintus Curtius, tranſlated from the Indian language, with an intermixture of Oriental fables. This they recommended with many hyperbolical encomiums to the peruſal of Brut-an-tiffi, who became enamoured of the performance, and was fired with the ambition of rivalling, if not excelling, Raſkalander, not only as a warrior, but likewiſe as a patron of taſte and a protector of the liberal arts. As Alexander depoſited Homer's Iliad in a precious caſket; ſo Brut-an-tiffi procured a golden box for preſerving this ſophiſtication of Quintus Curtius. It was his conſtant companion: he affected to read it in publick; and to lay it under his pillow at night.

Thus pampered with adulation, and intoxicated with dreams of conqueſt, he made no doubt of being able to eſtabliſh a new empire in Tartary, which ſhould entirely eclipſe the kingdom of Tumming-qua, and raiſe a reputation that ſhould infinitely tranſcend the fame of Yan, or any emperor that ever ſat upon the throne of Thibet. He now took the field againſt the Amazon of the houſe of Oſtrog; penetrated into her dominions; defeated one of her generals in a pitched battle; and undertook the ſiege of one of her principal cities, in full confidence of ſeeing her kneeling at his gate before the end of the campaign. In the mean time, her ſcattered troops were rallied and reinforced by another old, experienced commander, who being well acquainted with the genius of his adverſary, pitched upon an advantageous ſituation, where he waited for another attack. Brut-an-tiffi, flushed with his former victory, and firmly perſuaded that no mortal power could withſtand his proweſs, gave him battle at a very great diſadvantage. The conſequence was natural: he loſt great part of his army; was obliged to abandon the ſiege, and retreat with diſgrace. A ſeparate body, commanded by one of his ableſt captains, met with the ſame fate in a neighbouring country; and a third detachment at the fartheſt extremity of his dominions, having attacked an army of the Mantchoux, was repulſed with great loſs.

Theſe were not all the mortifications to which he was expoſed about this period. The Fatzman of Japan, who had formed an army for the defence of the farm of Yeſſo againſt the Chineſe, met with a terrible diſaſter. Notwithſtanding his being outnumbered by the enemy, he exhibited many proofs of uncommon activity and valour. At length they came to blows with him, and handled him ſo roughly, that he was fain to retreat from poſt to pillar, and leave the farm at their mercy. Had he purſued his route to the right, he might have found ſhelter in the dominions of Brut-an-tiffi, and this was his intention; but, inſtead of marching in a ſtraight line, he revolved to the right, like a planet round the ſun, impelled as it were by a compound impulſe, until he had deſcribed a regular ſemicircle; and then he found himſelf with all his followers engaged in a ſheep-pen, from whence there was no egreſs; for the enemy, who followed his ſteps, immediately blocked up the entrance. The unfortunate Fatzman being thus pounded, muſt have fallen a ſacrifice to his centripetal force, had not he been delivered by the interpoſition of a neighbouring chief, who prevailed upon the Chineſe general to let Quamba-cun-dono eſcape, provided his followers would lay down their arms, and return peaceably to their own habitations. This was a bitter pill, which the Fatzman was obliged to ſwallow, and is ſaid to have coſt him five ſtone of ſuet. He returned to Japan in obſcurity; the Chineſe general took poſſeſſion of the farm in the name of his emperor; and all the damage which the tenants ſuſtained, was nothing more than a change of maſters, which they had no great cauſe to regret.

To the thinking part of the Japaneſe, nothing could be more agreeable than this event, by which they were at once delivered from a pernicious excreſcence, which, like an ulcerated tumour, exhauſted the juices of the body by which it was fed. Brut-an-tiffi conſidered the tranſaction in a different point of view. He foreſaw that the Chineſe forces would now be at liberty to join his enemies, the tribe of Oſtrog, with whom the Chineſe emperor was intimately connected; and that it would be next to impoſſible to withſtand the joint efforts of the confederacy, which he had brought upon his own head. He therefore raiſed a hideous clamour. He accuſed the Fatzman of miſconduct, and inſiſted, not without

a mixture of menaces, upon the Dairo's reaſſembling his forces in the country of Yeſſo.

The Dairo himſelf was inconſolable. He neglected his food, and refuſed to confer with his miniſters. He diſmiſſed the Fatzman from his ſervice. He locked himſelf in his cabinet, and ſpent the hours in lamentation. 'O my dear 'farm of Yeſſo!' cried he, 'ſhall I never 'more enjoy thy charms!—Shall I never 'more regale my eye with thy beauteous 'proſpects, thy hills of heath; thy 'meads of broom; and thy waſtes of 'ſand! Shall I never more eat thy black 'bread, drink thy brown beer, and feaſt 'upon thy delicate porkers! Shall I ne'ver more receive the homage of the ſal'low Yeſſites with their meagre faces, 'ragged ſkirts, and wooden ſhoes! Shall 'I never more improve their huts, and 'regulate their pigſtyes! O cruel Fate! 'in vain did I face thy mud-walled man'ſion with a new freeſtone front! In 'vain did I cultivate thy turnep-garden! 'In vain did I encloſe a piece of ground 'at a great expence, and raiſe a crop of 'barley, the firſt that ever was ſeen in 'Yeſſo! In vain did I ſend over a breed 'of mules and black cattle for the pur'poſes of huſbandry! In vain did I ſup'ply you with all the implements of 'agriculture! In vain did I ſow graſs 'and grain for food, and plant trees, 'and furze and fern for ſhelter to the 'game, which could not otherwiſe ſub'ſiſt upon your naked downs! In vain 'did I furniſh your houſeleſs ſides, and 'fill your hungry bellies with the good 'things of Japan! In vain did I expend 'the treaſures of my empire for thy me'lioration and defence! In vain did I 'incur the execrations of my people, if 'I muſt now loſe thee for ever; if thou 'muſt now fall into the hands of an in'ſolent alien, who has no affection for 'thy ſoil, and no regard for thy intereſt! 'O Quamba-cun-dono! Quamba-cun'dono! how haſt thou diſappointed my 'hope! I thought thou waſt too pon'derous to flinch; that thou wouldſt 'have ſtood thy ground fixed as the 'temple of Fakkubaſi, and larded the 'lean earth with thy carcaſe, rather than 'leave my farm uncovered: but, alas! 'thou haſt fled before the enemy like a 'partridge on the mountains; and ſuf'fered thyſelf at laſt to be taken in a 'ſnare like a fooliſh dotterel!'

The Cuboy, who overheard this exclamation, attempted to comfort him through the key-hole. He ſoothed, and whined, and wheedled, and laughed, and wept all in a breath. He exhorted the illuſtrious Got-hama-baba to bear this misfortune with his wonted greatneſs of mind. He offered to preſent his Imperial majeſty with lands in Japan that ſhould be equal in value to the farm he had loſt: or, if that ſhould not be agreeable, to make good. at the peace, all the damage that ſhould be done to it by the enemy. Finally, he curſed the farm, as the cauſe of his maſter's chagrin, and fairly wiſhed it at the devil. Here he was ſuddenly interrupted with a 'Bub-'ub-ub-boh! my lord Cuboy, your 'grace talks like an apothecary. Go 'home to your own palace, and direct 'your cooks; and may your bonzes kiſs 'your a—— to your heart's content. 'I ſwear by the horns of the Moon 'and the hoofs of the White Horſe, 'that my foot ſhall not touch your 'poſteriors theſe three days!' Fika-kaka having received this ſevere check, craved pardon in a whimpering tone, for the liberty he had taken, and retired to conſult with Mura-clami, who adviſed him to ſummon orator Taycho to his aſſiſtance.

This mob-driver being made acquainted with the paſſion of the Dairo, and the cauſe of his diſtreſs, readily undertook to make ſuch a ſpeech through the key-hole, as ſhould effectually diſpel the emperor's deſpondence; and to this enterprize he was encouraged by the hyperbolical praiſes of Mura-clami, who exhauſted all the tropes of his own rhetoric in extolling the eloquence of Taycho. This triumvirate immediately adjourned to the door of the apartment in which Got-hama-baba was ſequeſtered, where the orator kneeling upon a cuſhion, with his mouth applied to the key-hole, opened the ſluices of his elocution to this effect:

'Moſt gracious!'—'Bo, bo, boh!'—'Moſt illuſtrious!'—'Bo, boh!'—'Moſt invincible Got-hama-baba!'—'Boh!'—'When the ſun, that glorious 'luminary, is obſcured by envious 'clouds, all nature ſaddens, and ſeems 'to ſympathize with his apparent diſtreſs, 'Your Imperial majeſty is the ſun of 'our hemiſphere, whoſe ſplendor illu'minates our throne; and whoſe genial 'warmth enlivens our hearts; and ſhall 'we your ſubjects, your ſlaves, the crea-

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'tures of your nod—ſhall we unmoved 'behold your ever-glorious effulgence 'over-caſt? No! while the vital ſtream 'bedews our veins, while our ſouls re-'tain the faculty of reaſon, and our 'tongues the power of ſpeech, we 'ſhall not ceaſe to embalm your ſorrow 'with our tears; we ſhall not ceaſe to 'pour the overflowings of our affection '—our filial tenderneſs, which will al-'ways be reciprocal with your paren-'tal care: theſe are the inexhauſtible 'ſources of the nation's happineſs. 'They may be compared to the rivers 'Jodo and Jodogava, which derive their 'common origin from the vaſt lake of 'Ami. The one winds it's ſilent courſe 'calm, clear, and majeſtic, reflecting 'the groves and palaces that adorn it's 'banks, and fertilizing the delightful 'country through which it runs: the 'other guſhes impetuous through a 'rugged channel and leſs fertile ſoil; 'yet ſerves to beautify a number of 'wild romantic ſcenes; to fill an hun-'dred aqueducts, and to turn a thou-'ſand mills: at length they join their 'ſtreams below the imperial city of 'Meaco, and form a mighty flood de-'volving to the bay of Oſaca, bearing 'on it's ſpacious boſom the riches of 'Japan.'—Here the orator pauſed for breath:—the Cuboy clapped him on the back, whiſpering—'Super-excellent! 'O charming ſimile! Another ſuch will 'ſink the Dairo's grief to the bottom 'of the ſea; and his heart will float like 'a blown bladder upon the waves of 'Kugava.' Mura-clami was not ſi-lent in his praiſe, while he ſqueezed an orange between the lips of Taycho; and Got-hama-baba ſeemed all attention: at length the orator reſumed his ſubject —'Think not, auguſt emperor, that the 'cauſe of your diſquiet is unknown, or 'unlamented by your weeping ſervants. 'We have not only perceived your 'eclipſe, but diſcovered the invidious 'body by whoſe interpoſition that eclipſe 'is effected. The rapacious arms of 'the hoſtile Chineſe have ſeized the farm 'of Yeſſo!'—'Oh, oh, oh!'—'that 'farm ſo cheriſhed by your imperial fa-'vour; that farm which, in the north 'of Tartary, ſhone like a jewel in an 'Æthiop's ear; yes, that jewel hath 'been ſnatched by the ſavage hand of a 'Chineſe freebooter:—but, dry your 'tears, my prince; that jewel ſhall de-'tect his theft, and light us to revenge. 'It ſhall become a rock to cruſh him in 'his retreat; a net of iron to entangle 'his ſteps; a fallen trunk over which 'his feet ſhall ſtumble. It ſhall hang 'like a weight about his neck, and ſink 'him to the loweſt gulph of perdition. 'Be comforted, then, my liege! your 'farm is rooted to the center; it can 'neither be concealed nor removed. Nay, 'ſhould he hide it at the bottom of the 'ocean; or place it among the conſtel-'lations in the heavens; your faithful 'Taycho would fiſh it up entire, or tear 'it headlong from the ſtarry firmament. 'We will retrieve the farm of Yeſſo.'—'But, how, how, how, dear orator 'Taycho?'—'The empire of Japan 'ſhall be mortgaged for the ſake of that 'precious—that ſacred ſpot, which pro-'duced the patriarch apoſtle *Bupo*, and 'reſounded under the hoofs of the holy 'ſteed. Your people of Japan ſhall 'chant the litany of Fakkubaſi. They 'ſhall inſtitute cruſades for the recovery 'of the farm; they ſhall pour their trea-'ſury at your imperial feet; they ſhall 'clamour for impoſition; they ſhall load 'themſelves with tenfold burdens, de-'ſolate their country, and beggar their 'poſterity, in behalf of Yeſſo. With 'theſe funds I could undertake even to 'overturn the councils of Pekin. While 'the Tartar princes deal in the trade of 'blood, there will be no want of hands 'to cut away thoſe noxious weeds which 'have taken root in the farm of Yeſſo; 'thoſe vermin that have preyed upon 'her delightful bloſſoms! Amidſt ſuch 'a variety of remedies, there can be no 'difficulty in chooſing. Like a weary 'traveller, I will break a bough from 'the firſt pine that preſents, and bruſh 'away thoſe troubleſome inſects that 'gnaw the fruits of Yeſſo. Should not 'the mercenary bands of Tartary ſuffice 'to repel thoſe inſolent invaders; I will 'engage to chain this iſland to the con-'tinent; to build a bridge from ſhore to 'ſhore, that ſhall afford a paſſage more 'free and ample than the road to Hell. 'Through this avenue I will ride the 'mighty beaſt whoſe name is Legion. 'I have ſtudied the art of war, my 'liege: I had once the honour to ſerve 'my country as Lance-preſado in the 'militia of Niphon. I will unpeople 'theſe realms, and overſpread the land 'of Yeſſo with the forces of Japan.'

Got-hama-baba could no longer reſiſt the energy of ſuch expreſſions. He flew

to the door of his cabinet, and embraced the orator in a tranſport of joy; while Fika-kaka fell upon his neck and wept aloud; and Mura-clami kiſſed the hem of his garment.

You muſt know, Peacock, I had by this time changed my ſituation. I was diſcharged in the perſpiratory vapour from the perinæum of the Cuboy, and ſucked into the lungs of Mura clami, through which I pervaded into the courſe of the circulation, and viſited every part of his compoſition. I found the brain ſo full and compact, that there was not room for another particle of matter. But inſtead of a heart, he had a membranous ſac, or hollow viſcus, cold and callous, the habitation of ſneaking caution, ſervile flattery, griping avarice, creeping malice, and treacherous deceit. Among theſe tenants it was my fate to dwell; and there I diſcovered the motives by which the lawyer's conduct was influenced. He now ſecretly rejoiced at the preſumption of Taycho, which he hoped had already prompted him to undertake more than he could perform; in which caſe he would infallibly incur diſgrace either with the Dairo or the people. It is not impoſſible but this hope might have been realized, had not fortune unexpectedly interpoſed, and operated as an auxiliary to the orator's preſumption. Succeſs began to dawn upon the arms of Japan in the iſland of Fatſiſſio; and towards the end of the campaign, Brut-an-tiffi obtained two petty advantages in Tartary againſt one body of Chineſe, and another of the Oſtrog. All theſe were magnified into aſtoniſhing victories, and aſcribed to the wiſdom and courage of Taycho, becauſe during his miniſtry they were obtained; though he neither knew why, nor wherefore; and was in this reſpect as innocent as his maſter Got-hama-baba, and his colleague Fika-kaka. He had penetration enough to perceive, however, that theſe events had intoxicated the rabble, and began to pervert their ideas. Succeſs of any kind is apt to perturb the weak brain of a Japaneſe; but the acquiſition of any military trophy produces an actual delirium. The ſtreets of Meaco were filled with the multitudes who ſhouted, whooped, and hollowed. They made proceſſions with flags and banners; they illuminated their houſes; they extolled Isn ou-i, a provincial captain of Fatſiſſio, who had by accident repulſed a body of the enemy, and reduced an old barn which they had fortified. They magnified Brut-an-tiffi; they deified orator Taycho; they drank, they damned, they ſquabbled, and acted a thouſand extravagancies which I ſhall not pretend to enumerate or particularize. Taycho, who knew their trim, ſeized this opportunity to ſtrike while the iron was hot. He forthwith mounted an old tub, which was his public roſtrum, and waving his hand in an oratorial attitude, was immediately ſurrounded with the thronging populace. I have already given you a ſpecimen of his manner, and therefore ſhall not repeat the tropes and figures of his harangue: but only ſketch out the plan of his addreſs, and ſpecify the chain of his argument alone. He aſſailed them in the way of paradox, which never fails to produce a wonderful effect upon a heated imagination and a ſhallow underſtanding. Having, in his exordium, artfully faſcinated their faculties, like a juggler in Bartholomew Fair, by means of an aſſemblage of words without meaning or import; he proceeded to demonſtrate, that a wiſe and good man ought to diſcard his maxims the moment he finds they are certainly eſtabliſhed on the foundation of eternal truth. That the people of Japan ought to preſerve the farm of Yeſſo, as the apple of their eye, becauſe nature had diſjoined it from their empire; and the maintenance of it would involve them in all the quarrels of Tartary: that it was to be preſerved at all hazards, becauſe it was not worth preſerving: that all the power and opulence of Japan ought to be exerted and employed in it's defence, becauſe, by the nature of it's ſituation, it could not poſſibly be defended: that Brut-an-tiffi was the great protector of the religion of the Bonzas, becauſe he had never ſhewn the leaſt regard to any religion at all: that he was the faſt friend of Japan, becauſe he had more than once acted as a rancorous enemy to this empire, and never let ſlip the leaſt opportunity of expreſſing his contempt for the ſubjects of Niphon: that he was an invincible hero, becauſe he had been thrice beaten, and once compelled to raiſe a ſiege in the courſe of two campaigns: that he was a prince of conſummate honour, becauſe he had in the time of profound peace uſurped the dominions and ravaged the countries of his neighbours, in defiance of common honeſty;

honeſty; in violation of the moſt ſolemn treaties: that he was the moſt honourable and important ally that the empire of Japan could chooſe, becauſe his alliance was to be purchaſed with an enormous annual tribute, for which he was bound to perform no earthly office of friendſhip or aſſiſtance; becauſe connection with him effectually deprived Japan of the friendſhip of all the other princes and ſtates of Tartary; and the utmoſt exertion of his power could never conduce, in the ſmalleſt degree, to the intereſt or advantage of the Japaneſe empire.

Such were the propoſitions orator Taycho undertook to demonſtrate; and the ſucceſs juſtified his undertaking. After a weak mind has been duly prepared, and turned as it were, by opening a ſluice or torrent of high-ſounding words, the greater the contradiction propoſed the ſtronger impreſſion it makes, becauſe it increaſes the puzzle, and lays faſt hold on the admiration; depoſiting the ſmall proportion of reaſon with which it was before impregnated, like the vitriol acid in the copper-mines of Wicklow, into which if you immerſe iron, it immediately quits the copper which it had before diſſolved, and unites with the other metal, to which it has a ſtronger attraction.—Orator Taycho was not ſo well ſkilled in logic as to amuſe his audience with definitions of concrete and abſtract terms; or expatiate upon the genus and the difference; or ſtate propoſitions by the ſubject, the predicate, and the copula; or form ſyllogiſms by mood and figure: but he was perfectly well acquainted with all the equivocal or ſynonimous words in his own language, and could ring the changes on them with great dexterity. He knew perfectly well how to expreſs the ſame ideas by words that literally implied oppoſition:—for example, a valuable conqueſt or an invaluable conqueſt; a ſhameful raſcal or a ſhameful villain; a hard head or a ſoft head; a large conſcience or no conſcience; immenſely great or immenſely little; damned high or damned low; damned bitter, damned ſweet; damned ſevere, damned inſipid; and damned fulſome. He knew how to invert the ſenſe of words by changing the manner of pronunciation; e. g. 'You are a very 'pretty fellow!' to ſignify, 'You are 'a very dirty ſcoundrel.—You have 'always ſpoke reſpectfully of the higher 'powers!' to expreſs, 'You have often 'inſulted your betters, and even your 'ſovereign!—You have *never* turned 'tail to the principles you profeſſed!' to declare, 'You have acted the part of 'an infamous apoſtate.' He was well aware that words alter their ſignification according to the circumſtances of times, cuſtoms, and the difference of opinion. Thus the name of Jack, who uſed to turn the ſpit and pull off his maſter's boots, was transferred to an iron machine and a wooden inſtrument now ſubſtituted for theſe purpoſes: thus a ſtand for the tea-kettle, acquired the name of Footman; and the words Canon and Ordinance, ſignifying originally a rule or law, was extended to a piece of artillery, which is counted the *ultima lex*, or *ultima ratio regum*.—In the ſame manner the words Infidel, Hereſy, Good Man, and Political Orthodoxy, imply very different ſignifications, among different claſſes of people. A Muſſulman is an infidel at Rome, and a Chriſtian is diſtinguiſhed as an unbeliever at Conſtantinople. A Papiſt by Proteſtantiſm underſtands hereſy; to a Turk, the ſame idea is conveyed by the ſect of Ali. The term *good man*, at Edinburgh, implies Fanaticiſm; upon the Exchange of London it ſignifies Caſh; and in the general acceptation, Benevolence. Political orthodoxy has different, nay oppoſite definitions, at different places in the ſame kingdom; at O—— and C——; at the Cocoa-tree in Pall Mall; and at Garraway's in Exchange Alley. Our orator was well acquainted with all the legerdemain of his own language, as well as with the nature of the beaſt he had to rule. He knew when to diſtract it's weak brain with a tumult of incohgruous and contradictory ideas: he knew when to overwhelm it's feeble faculty of thinking, by pouring in a torrent of words without any ideas annexed. Theſe throng in like city-milliners to a Mile-end aſſembly, while it happens to be under the direction of a conductor without ſtrength and authority. Thoſe that have ideas annexed may be compared to the females provided with partners, which, though they may croud the place, do not abſolutely deſtroy all regulation and decorum. But thoſe that are uncoupled, preſs in promiſcuouſly with ſuch impetuoſity and in ſuch numbers, that the puny maſter of the ceremonies is unable to withſtand the irruption; far leſs, to diſtinguiſh their quality, or accommodate

commodate them with partners: thus they fall into the dance without order, and immediately anarchy enſues. Taycho having kept the monſter's brain on a ſimmer, until, like the cow-heel in Don Quixote, it ſeemed to cry—'*Comenme*, '*comenme*—Come, eat me; come, eat 'me:' then told them in plain terms, that it was expedient they ſhould part with their wives and their children, their ſouls and their bodies, their blood and their ſuet, in order to defend the indefenſible farm of Yeſſo, and to ſupport Brut-an-tiffi, their inſupportable ally.—The hydra, rolling itſelf in the duſt, turned up it's huge unwieldy paunch and wagged it's forky tail; then licked the feet of Taycho, and through all it's hoarſe diſcordant throats, began to bray applauſe. The Dairo rejoiced in his ſucceſs, the firſt-fruits of which conſiſted in their agreeing to maintain an army of twenty thouſand Tartar mercenaries, who were reinforced by the flower of the national troops of Japan, ſent over to defend the farm of Yeſſo; and in their conſenting to prolong the annual tribute granted to Brut-an-tiffi, who, in return for this condeſcenſion, accommodated the Dairo with one of his free-booting captains to command the Yeſſite army. This new general had ſeen ſome ſervice, and was counted a good officer: but it was not ſo much on account of his military character that he obtained this command, as for his dexterity in prolonging the war; his ſkill in exerciſing all the different arts of peculation; and his attachment to Brut-an-tiffi, with whom he had agreed to co-operate in milking the Japaneſe cow. This plan they executed with ſuch effect, as could not poſſibly reſult from addreſs alone, unaſſiſted by the infatuation of thoſe whom they pillaged. Every article of contingent expence for draught-horſes, waggons, poſtage, forage, proviſion, and ſecret ſervice, was ſwelled to ſuch a degree as did violence to common ſenſe as well as to common honeſty. The general had a fellow-feeling with all the contractors in the army, who were connected with him in ſuch a manner as ſeemed to preclude all poſſibility of detection. In vain ſome of the Japaneſe officers endeavoured to pry into this myſterious commerce; in vain inſpectors were appointed by the government of Japan. The firſt were removed on different pretences: the laſt were encountered by ſuch diſgraces and diſcouragements, as in a little time compelled them to reſign the office they had undertaken. In a word, there was not a private mercenary Tartar ſoldier in this army who did not coſt the empire of Japan as much as any ſubaltern officer of it's own; and the annual charge of this continental war, undertaken for the protection of the farm of Yeſſo, exceeded the whole expence of any former war which Japan had ever maintained on it's own account ſince the beginning of the empire: nay, it was attended with one circumſtance which rendered it ſtill more inſupportable. The money expended in armaments and operations, equipped and proſecuted on the ſide of Japan, was all circulated within the empire; ſo that it ſtill remained uſeful to the community in general; but no inſtance could be produced, of a ſingle copan that ever returned from the continent of Tartary; therefore all the ſums ſent thither were clear loſs to the ſubjects of Japan. Orator Taycho acted as a faithful ally to Brut-an-tiffi, by ſtretching the baſs-ſtrings of the mobile in ſuch a manner, as to be always in concert with the extravagance of the Tartar's demands, and the abſurdity of the Dairo's predilection. Fika-kaka was aſtoniſhed at theſe phænomena; while Mura-clami hoped in ſecret, that the orator's brain was diſordered; and that his inſanity would ſoon ſtand confeſſed, even to the conviction of the people. 'If,' ſaid he to himſelf, 'they are not altogether deſtitute of human reaſon, they muſt, of their own 'accord, perceive and comprehend this 'plain propoſition: A caſk of water 'that diſcharges *three* by one pipe, and 'receives no more than *two* by another, 'muſt infallibly be emptied at the long-'run. Japan diſcharges *three* millions 'of obans every year for the defence of 'that bleſſed farm, which, were it put 'up to ſale, would not fetch one ſixth 'part of the ſum; and the annual balance of her trade with all the world 'brings in *two* millions: ergo, it runs 'out faſter than it runs in, and the veſ-'ſel at the long-run muſt be empty.' Mura-clami was miſtaken. He had ſtudied philoſophy only in profile. He had endeavoured to inveſtigate the ſenſe, but he had never fathomed the abſurdities of human nature. All that Taycho had done for Yeſſo, amounted not to one-third of what was required for the annual

annual expence of Japan while it maintained the war againſt China in different quarters of Aſia. A former Cuboy, (reſt his ſoul!) finding it impoſſible to raiſe within the year the exorbitant ſupplies that were required to gratify the avarice and ambition of the Dairo, had contrived the method of funding, which hath been lately adopted with ſuch remarkable ſucceſs in this kingdom. You know, Peacock, this is no more than borrowing a certain ſum on the credit of the nation, and laying a freſh tax upon the public, to defray the intereſt of every ſum thus borrowed; an excellent expedient, when kept within due bounds, for ſecuring the eſtabliſhed government, multiplying the dependants of the m——ry, and throwing all the money of the empire into the hands of the adminiſtration. But thoſe loans were ſo often repeated, that the national debt had already ſwelled to an enormous burthen; ſuch a variety of taxes was laid upon the ſubject, as grievouſly inhanced all the neceſſaries of life; conſequently the poor were diſtreſſed, and the price of labour was raiſed to ſuch a degree, that the Japaneſe manufactures were everywhere underſold by the Chineſe traders, who employed their workmen at a more moderate expence. Taycho, in this dilemma, was ſeized with a ſtrange conceit. Alchemy was at that period become a favourite ſtudy in Japan. Some Bonzas having more learning and avarice than their brethren, applied themſelves to the ſtudy of certain Chaldean manuſcripts, which their anceſtors had brought from Aſſyria; and in theſe they found the ſubſtance of all that is contained in the works of Hermes Triſmegiſtus, Geber, Zoſymus, the Panapolite, Olympiodorus, Heliodorus, Agathodæmon, Morienus, Albertus Magnus, and, above all, your countryman Roger Bacon, who adopted Geber's opinion, that mercury is the common baſis, and ſulphur the cement of all metals. By the bye, this ſame friar Bacon was well acquainted with the compoſition of gun-powder, though the reputation ariſing from the diſcovery has been given to Swartz, who lived many years after that monk of Weſtminſter. Whether the philoſopher's ſtone, otherwiſe called the Gift Azoth, the fifth Eſſence, or the Alkaheſt; which laſt Van Helmont pilfered from the tenth book of the Archidoxa, that treaſure ſo long depoſited in the occiput of the renowned Aureolus, Philippus, Paracelſus, Theophraſtus, Bombaſt, De Hohenheim; was ever really attained by human adept, I am not at liberty to diſcloſe; but certain it is, the philoſophers and alchemiſts of Japan, employed by Orator Taycho to tranſmute baſer metal into gold, miſcarried in all their experiments. The whole evaporated in ſmoke, without leaving ſo much as the ſcrapings of a crucible for a ſpecifick againſt the itch. Tickets made of a kind of bamboo, had been long uſed to reinforce the circulation of Japan; but theſe were of no uſe in Tartary: the mercenaries and allies of that country would receive nothing but gold and ſilver, which, indeed, one would imagine they had a particular method of decompoſing or annihilating; for, of all the millions tranſported thither, not one copan has been known to reviſit Japan. It was a country (as Hamlet ſays) from whoſe bourn no travelling copan e'er returned. As the war of Yeſſo, therefore, engroſſed all the ſpecie of Niphon, and ſome currency was abſolutely neceſſary to the ſubſiſtence of the Japaneſe, the orator contrived a method to ſave the expence of ſolid food. He compoſed a meſs that ſhould fill their bellies, and, at the ſame time, protract the intoxication of their brains, which it was ſo much his intereſt to maintain. He put them upon a diet of yeaſt; where this did not agree with the ſtomach, he employed his emiſſaries to blow up the patients *à poſteriori*, as the dog was blown up by the madman of Seville, recorded by Cervantes. The individuals thus inflated were ſeen ſwaggering about the ſtreets, ſmooth and round, and ſleek and jolly, with leering eyes and florid complexion. Every one ſeemed to have the *os magna ſonaturum*. He ſtrutted with an air of importance. He broke wind, and broached new ſyſtems. He declared, as if by revelation, that the more debt the publick owed, the richer it became; that food was not neceſſary to the ſupport of life; nor an intercourſe of the ſexes required for the propagation of the ſpecies. He expatiated on yeaſt, as the nectar of the gods, that would ſuſtain the animal machine, fill the human mind with divine inſpiration, and confer immortality. From the efficacy of this ſpecifick, he began to propheſy concerning the White Horſe, and declared himſelf an apoſtle of Bupo. Thus they ſtrolled through the iſland of Niphon,

phon, barking and preaching the goſpel of Fakku-baſi, and preſenting their barm goblets to all who were in queſt of political ſalvation. The people had been ſo well prepared for infatuation, by the ſpeeches of Taycho, and the tidings of ſucceſs from Tartary, that every paſſenger greedily ſwallowed the drench, and in a little time the whole nation was converted; that is, they were totally freed from thoſe troubleſome and impertinent faculties of reaſon and reflection, which could have ſerved no other purpoſe but to make them miſerable under the burthens to which their backs were now ſubjected. They offered up all their gold and ſilver, their jewels, their furniture and apparel, at the ſhrine of Fakku-baſi, ſinging pſalms and hymns in praiſe of the White Horſe. They put arms into the hands of their children, and drove them into Tartary, in order to fatten the land of Yeſſo with their blood. They grew fanaticks in that cauſe, and worſhipped Brat-an-tiſh, as the favourite prophet of the beatified Bupo. All was ſtaggering, ſtaring, incoherence and contortion, exclamation and eructation. Still this was no more than a temporary delirium, which might vaniſh as the intoxicating effects of the yeaſt ſubſided. Taycho, therefore, called in two reinforcements to the drench. He reſolved to ſatiate their appetite for blood, and to amuſe their infantine vanity with the gew-gaws of triumph. He equipped out one armament at a conſiderable expence to make a deſcent on the coaſt of China, and ſent another at a much greater, to fight the enemy in Fatſiſſio. The commander of the firſt diſembarked upon a deſolate iſland, demoliſhed an unfiniſhed cottage, and brought away a few bunches of wild grapes. He afterwards hovered on the Chineſe coaſt; but was deterred from landing by a very ſingular phænomenon. In ſurveying the ſhore, through ſpying-glaſſes, he perceived the whole beach inſtantaneouſly fortified, as it were, with parapets of ſand, which had eſcaped the naked eye; and at one particular part there appeared a body of giants with very hideous features, peeping, as it were, from behind thoſe parapets: from which circumſtances the Japaneſe general concluded there was a very formidable ambuſcade, which he thought it would be madneſs to encounter, and even folly to aſcertain. One would imagine he had ſeen Homer's account of the Cyclops, and did not think himſelf ſafe, even at the diſtance of ſome miles from the ſhore; for he preſſed the commander of the Fune to weigh anchor immediately, and retire to a place of more ſafety.—I ſhall now, Peacock, let you into the whole ſecret. This great officer was deceived by the careleſſneſs of the commiſſary, who, inſtead of perſpectives, had furniſhed him with glaſſes peculiar to Japan, that magnified and multiplied objects at the ſame time. They are called Pho-beron-tia. The large parapets of ſand were a couple of mole-hills; and the gigantick faces of grim aſpect, were the poſteriors of an old woman ſacrificing *ſub dio*, to the powers of digeſtion. There was another circumſtance which tended to the miſcarriage of this favourite expedition. The principal deſign was againſt a trading town, ſituated on a navigable river; and at the place where this river diſembogued itſelf into the ſea, there was a Chineſe fort called Sarouf. The admiral of the Fune ſent the ſecond in command, whoſe name was Sel-uon, to lay this fort in aſhes, that the embarkation might paſs without let or moleſtation. A Chineſe pilot offered to bring his junk within a cable-length of the walls: but he truſted to the light of his own penetration. He ran his junk aground, and ſolemnly declared there was not water ſufficient to float any veſſel of force, within three miles of Sa-rouf. This diſcovery he made by ſounding, and it proved two very ſurprizing paradoxes: firſt, that the Chineſe junks drew little or no water, otherwiſe they could not have arrived at the town where they were laid up; ſecondly, that the fort Sa-rouf was raiſed in a ſpot where it neither could offend, nor be offended. But the Sey-ſeo-gun Sel-uon was a mighty man for paradoxes. His ſuperior in command was a plain man, who did not underſtand theſe niceties: he therefore grumbled, and began to be troubleſome; upon which a council of war was held; and he being overruled by a majority of voices, the whole embarkation returned to Niphon *re infecta*. You have been told how the beaſt called Legion brayed, and bellowed, and kicked, when the fate of Byngoh's expedition was known; it was diſpoſed to be very unruly at the return of this armament: but Taycho lulled it with a double doſe of his Mandragora. It growled at the giants, the ſand-hills, and the paradoxes of Sel-uon: then brayed

brayed aloud—'*Taycho for ever!*' rolled itſelf up like a lubberly hydra, yawned, and fell faſt aſleep. The other armament equipped for the operations in Fatſiſſio, did not arrive at the place of deſtination till the opportunity for action was loſt. The object was the reduction of a town and iſland belonging to the Chineſe: but before the Fune with the troops arrived from Niphon, the enemy having received intimation of their deſign, had reinforced the garriſon and harbour with a greater number of forces and Fune than the Japaneſe commander could bring againſt them. He, therefore, wiſely declined an enterprize which muſt have ended in his own diſgrace and deſtruction. The Chineſe were ſucceſsful in other parts of Fatſiſſio. They demoliſhed ſome forts, they defeated ſome parties, and maſſacred ſome people belonging to the colonies of Japan. Perhaps the tidings of theſe diſaſters would have rouzed the people of Niphon from the lethargy of intoxication in which they were overwhelmed, had not their delirium been kept up by ſome faſcinating amulets from Tartary: theſe were no other than the bubbles which Brut-an-tiffi ſwelled into mighty victories over the Chineſe and Oſtrog; though, in fact, he had been ſeverely cudgelled, and more than once in very great danger of crucifixion. Taycho preſented the monſter with a bowl of blood, which he told it this invincible ally had drawn from it's enemies the Chineſe, and, at the ſame time, blowed the gay bubbles athwart it's numerous eyes. The hydra lapped the gore with ſigns of infinite reliſh; groaned and grunted to ſee the bubbles dance; exclaimed—'O rare Taycho!' and relapſed into the arms of ſlumber. Thus paſſed the firſt campaign of Taycho's adminiſtration.

By this time Fika-kaka was fully convinced that the orator actually dealt with the devil, and had even ſold him his ſoul for this power of working miracles on the underſtanding of the populace. He began to be invaded with fears, that the ſame conſideration would be demanded of him for the eaſe and pleaſure he now enjoyed in partnerſhip with that magician. He no longer heard himſelf ſcoffed, ridiculed, and reviled in the aſſemblies of the people. He no longer ſaw his meaſures thwarted, nor his perſon treated with diſdain. He no longer racked his brain for pretences to extort money; nor trembled with terror when he uſed theſe pretences to the publick. The mouth of the oppoſition was now glewed to his own poſteriors. Many a time and often, when he heard Orator Taycho declaiming againſt him from his roſtrum, he curſed him in his heart, and was known to ejaculate—'Kiſs my a—ſe, Taycho;' but little did he think the orator would one day ſtoop to this compliance. He now ſaw that inſolent foul-mouthed demagogue miniſtering with the utmoſt ſervility to his pleaſure and ambition. He filled his bags with the treaſures of Japan, as if by inchantment; ſo that he could now gratify his own profuſe temper without ſtint or controul. He took upon himſelf the whole charge of the adminiſtration; and left Fika-kaka to the full enjoyment of his own ſenſuality, thus diveſted of all it's thorns. It was the contemplation of theſe circumſtances which inſpired the Cuboy with a belief, that the devil was concerned in producing this aſtoniſhing calm of felicity; and that his infernal highneſs would require of him ſome extraordinary ſacrifice for the extraordinary favours he beſtowed. He could not help ſuſpecting the ſincerity of Taycho's attachment, becauſe it ſeemed altogether unnatural; and if his ſoul was to be the ſacrifice, he wiſhed to treat with Satan as a principal. Full of this idea, he had recourſe to his Bonzes, as the moſt likely perſons to procure him ſuch an interview with the Prince of Darkneſs, as ſhould not be attended with immediate danger to his corporeal parts: but, upon enquiry, he found there was not one conjurer among them all. Some of them made a merit of their ignorance; pretending they could not in conſcience give application to an art which muſt have led them into communication with demons: others inſiſted there was no ſuch thing as the devil; and this opinion ſeemed to be much reliſhed by the Cuboy: the reſt frankly owned they knew nothing at all of the matter. For my part, Peacock, I not only know there is a devil, but I likewiſe know that he has marked out nineteen twentieths of the people of this metropolis for his prey.—How now!—You ſhake, ſirrah!—You have ſome reaſon, conſidering the experiments you have been trying in the way of ſorcery; turning the ſieve and ſheers; mumbling gibberiſh over a gooſe's liver ſtuck with pins; pricking your thumbs, and wri ing myſtical characters with your blood;

forming ſpells with ſticks laid acroſs; reading prayers backwards; and invoking the devil by the name, ſtyle, and title of *Sathan*, *Abraſax*, *Adonai*. I know what communication you had with Goody Thruſk at Camberwell, who undertook for three ſhillings and four-pence to convey you on a broomſtick to Norway, where the devil was to hold a conventicle; but you boggled at croſſing the ſea, without ſuch ſecurity for your perſon as the beldame could not give. I remember your poring over the treatiſe *De volucri arborea*, until you had well-nigh loſt your wits; and your intention to enrol yourſelf in the Roſicruſian ſociety, until your intrigue with the tripe-woman in Thieving Lane deſtroyed your pretenſions to chaſtity. Then you cloaked your own wickedneſs with an affectation of ſcepticiſm, and declared there never was any ſuch exiſtence as devil, demon, ſpirit, or goblin; nor any ſuch art as magick, necromancy, ſorcery, or witchcraft.—O, infidel! haſt thou never heard of the three diviſions of magick, into natural, artificial, and diabolical? The firſt of theſe is no more than medicine; hence the ſame word Pharmacopola ſignified both a wiſeacre and apothecary. To the ſecond belong the glaſs ſphere of Archimedes, the flying wooden pigeon of Archytus, the Emperor Leo's ſinging-birds of gold, Boetius the Conſolator's flying birds of braſs, hiſſing ſerpents of the ſame metal, and the famous ſpeaking head of Albertus Magnus. The laſt, which we call diabolical, depends upon the evocation of ſpirits: ſuch was the art exerciſed by the magicians of Pharaoh; as well as by that conjurer recorded by Gaſpar Peucerus, who animated the dead carcaſe of a famous female harper in Bologna, in ſuch a manner, that ſhe played upon her inſtrument as well as ever ſhe had done in her life, until another magician removing the charm, which had been placed in her arm-pits, the body fell down, deprived of all motion. It is by ſuch means that conjurers cure diſtempers with charms and amulets; that, according to St. Iſidore, they confound the elements, diſturb the underſtanding, ſlay without poiſon or any perceptible wound, call up devils, and learn from them how to torment their enemies. Magick was known even to the ancient Romans. Cato teaches us how to charm a diſlocated bone, by repeating theſe myſtical words: '*Iucipe, cantare in alto, S. F. motas danata dardaries, Aſlotaries dic una parite dum coeunt, &c.*' Beſides, the virtues of ABRACADABRA are well known, though the meaning of the word has puzzled ſome of the beſt criticks of the laſt age; ſuch as Wendelinus, Scaliger, Saumaiſe, and Father Kircher; not to mention the ancient phyſician Serenus Sammonicus, who deſcribes the diſpoſition of theſe characters in hexameter verſe. I might here launch out into a very learned diſſertation to prove that this very Serenus formed the word ABRACADABRA from the Greek word Αβρασαξ, a name by which Baſilides the Egyptian heretick defined the Deity, as the letters of it imply 365, the number of days in the year. This is the word ſtill fair and legible on one of the two taliſmans found in the ſeventeenth century, of which Baronius gives us the figure in the ſecond volume of his Annals. By the bye, Peacock, you muſt take notice, that the figure of St. George encountering the dragon, which is the ſymbol of the order of the Garter, and at this day diſtinguiſhes ſo many inns, taverns, and ale-houſes, in this kingdom, was no other originally than the device of an abraxas or amulet wore by the Baſilidians, as a charm againſt infection: for, by the man on horſeback killing the dragon, was typified the ſun purifying the air, and diſperſing the noxious vapours from the earth. An abraxas marked with this device, is exhibited by Montfaucon out of the collection of Sig. Capello. This ſymbol, improved by the croſs on the top of the ſpear, was afterwards adopted by the Chriſtian cruſards, as a badge of their religious warfare, as well as an amulet to enſure victory; the croſs alluding to Conſtantine's labarum, with the motto—'ΕΝ ΤΟΥΤΩ ΝΙΚΑ—In this 'you ſhall conquer.' The figure on horſeback they metamorphoſed into St. George, the ſame with George the Arian, who at one time was reckoned a martyr, and maintained a place in the Roman Martyrology, from which he and others were eraſed by Pope Gelaſius in the fifth century, becauſe the accounts of their martyrdom were written by hereticks. This very George, while he officiated as biſhop of Alexandria, having ordered a temple of the god Mythras to be purified, and converted into a Chriſtian church, found in the ſaid temple this emblem of the ſun, which the Perſians adored under the name of Mythras; and with the addition of the croſs, metamorphoſed it into a ſymbol

a ſymbol of Chriſtian warfare againſt idolatry. It was on this occaſion that the Pagans roſe againſt George, and murdered him with the utmoſt barbarity; and from this circumſtance he became a ſaint and martyr, and the amulet or abraxas became his badge of diſtinction. The croſs was conſidered as ſuch a ſure protection in battle, that every ſword-hilt was made in this form, and every warrior, before he engaged, kiſſed it in token of devotion: hence the phraſe—'I kiſs 'your hilt;' which is ſometimes uſed even at this day. With reſpect to the myſtical words ABRACAΣ, IAΩ, ΔOΩNAI, which are found upon theſe amulets, and ſuppoſed to be of Hebrew extract, though in the Greek character of termination; if thou wouldſt know their real ſignification, thou mayeſt conſult the learned De Croy, in his treatiſe concerning the genealogies of the Gnoſtics. Thou wilt find it at the end of St. Irenæus's works, publiſhed by Grabius at Oxford.

But, to return to magick, thou muſt have heard of the famous Albertus Magnus de Bolſtadt, who indifferently exerciſed the profeſſions of conjurer, bawd, and man-midwife; who forged the celebrated Androides, or brazen-head, which pronounced oracles, and ſolved queſtions of the utmoſt difficulty: nor can the fame of Henry Cornelius Agrippa have eſcaped thee; he, who wrote the treatiſes *De occulta Philoſophia*; & *de cæcis Ceremoniis*; who kept his demon ſecured with an inchanted iron collar, in the ſhape of a black dog; which black dog being diſmiſſed in his laſt moments with theſe words: '*Abi* '*perdita beſtia quæ me totum perdidiſti*;' plunged itſelf in the river Soame, and immediately diſappeared. But what need of thoſe prophane inſtances to prove the exiſtence of magicians who held communication with the devil? Don't we read in the Scripture of the magicians of Pharaoh and Manaſſes; of the witch of Endor; of Simon and Barjeſus, magicians; and of that ſorcereſs of whoſe body the apoſtle Paul diſpoſſeſſed the devil? Have not the fathers mentioned magicians and ſorcerers? Have not different councils denounced anathemas againſt them? Hath not the civil law decreed puniſhments to be inflicted upon thoſe convicted of the black art? Have not all the tribunals in France, England, and particularly in Scotland, condemned many perſons to the ſtake for ſorceries, on the fulleſt evidence; nay, even on their own confeſſion? Thou thyſelf mayeſt almoſt remember the havock that was made among the ſorcerers in one of the Engliſh colonies in North America, by Dr. Encreaſe Mather, and Dr. Cotton Mather, thoſe luminaries of the New England church, under the authority and auſpices of Sir William Phipps, that flower of knighthood and mirror of governors, who, not contented with living witneſſes, called in the aſſiſtance of ſpectral evidence, to the conviction of thoſe diabolical delinquents. This was a hint, indeed, which he borrowed from the famous trial of Urban Grandier, canon of Loudun in France, who was duly convicted of magick, upon the depoſitions of the devils Aſtaroth, Euſas, Celſus, Acaos, Cedon, Aſmodeus, Alix, Zabulon, Nephthalim, Cham, Uriel, and Acbas. I might likewiſe refer thee to King James's Hiſtory of Witchcraft, wherein it appears, upon uncontrovertible evidence, that the devil not only preſided in perſon at the aſſemblies of thoſe wiſe women; but even condeſcended to be facetious, and often diverted them by dancing and playing gambols with a lighted candle in his breech. I might bid thee recollect the authenticated account of the Earl of Gowry's conſpiracy againſt the ſaid king, in which appears the depoſition of a certain perſon, certifying that the Earl of Gowry had ſtudied the black art: that he wore an amulet about his perſon, of ſuch efficacy, that although he was run ſeveral times through the body, not one drop of blood flowed from the wounds until thoſe myſtical characters were removed. Finally, I could fill whole volumes with undeniable facts to prove the exiſtence of magick: but what I have ſaid ſhall ſuffice. I muſt only repeat it again, that there was not one magician, conjurer, wizard, or witch, among all the Bonzes of Japan, whom the Cuboy conſulted: a circumſtance that aſtoniſhed him the more, as divers of them, notwithſtanding their beards, were ſhrewdly ſuſpected to be old women; and till that time, an old woman with a beard upon her chin had been always conſidered as an agent of the devil. It was the nature of Fika-kaka to be impatient and impetuous. Perceiving that none of his Bonzes had any communication with the devil, and that many of them doubted whether there

was any ſuch perſonage as the devil, he began to have ſome doubts about his own ſoul: 'For if there is no devil,' ſaid he, 'there is no ſoul to be damned; and it 'would be a reproach to the juſtice of 'heaven to ſuppoſe that all ſouls are to 'be ſaved, conſidering what raſcally 'ſtuff mankind are made of.' This was an inference which gave him great diſturbance; for he was one of thoſe who would rather encounter eternal damnation, than run any riſque of being annihilated. He therefore aſſembled all thoſe among the Bonzes who had the reputation of being great philoſophers and metaphyſicians, in order to hear their opinions concerning the nature of the ſoul. The firſt reverend ſage who delivered himſelf on this myſterious ſubject, having ſtroked his grey beard, and hemmed thrice with great ſolemnity, declared that the ſoul was an animal; a ſecond pronounced it to be the number *three*, or proportion; a third contended for the number *ſeven*, or harmony; a fourth defined the ſoul the *univerſe*; a fifth affirmed it was a mixture of elements; a ſixth aſſerted it was compoſed of *fire*; a ſeventh opined it was formed of *water*; an eighth called it an *eſſence*; a ninth, an idea; a tenth ſtickled for *ſubſtance without extenſion*; an eleventh, for *extenſion without ſubſtance*; a twelfth cried it was an *accident*; a thirteenth called it a *reflecting mirrour*; a fourteenth, the *image reflected*; a fifteenth inſiſted upon it's being a *tune*; a ſixteenth believed it was the inſtrument that played the tune; a ſeventeenth undertook to prove it was *material*; an eighteenth exclaimed it was *immaterial*; a nineteenth allowed it was *ſomething*; and a twentieth ſwore it was *nothing*. By this time all the individuals that compoſed this learned aſſembly, ſpoke together with equal eagerneſs and vociferation. The volubility with which a great number of abſtruſe and unintelligible terms and definitions were pronounced and repeated, not only reſembled the confuſion of Babel, but they had juſt the ſame effect upon the brain of Fika-kaka, as is generally produced in weak heads by looking ſtedfaſtly at a mill-wheel or a vortex, or any other object in continual rotation. He grew giddy, ran three times round, and dropped down in the midſt of the Bonzes, deprived of ſenſe and motion. When he recovered ſo far as to be able to reflect upon what had happened, he was greatly diſturbed with the terror of annihilation, as he had heard nothing ſaid in the conſultation which could give him any reaſon to believe there was ſuch a thing as an immortal ſoul. In this emergency he ſent for his counſellor Mura-clami, and when that lawyer entered his chamber, exclaimed—'My dear Mura, as I have 'a ſoul to be ſaved!—A ſoul to be ſaved! '—ay, there's the rub!—the devil a ſoul 'have I!—Thoſe Bonzes are good for 'nothing but to kiſs my a—ſe;—a par'cel of ignorant aſſes!—Pox on their 'philoſophy! Inſtead of demonſtrating 'the immortality of the ſoul, they have 'plainly proved the ſoul is a chimæra, a 'Will o' the Wiſp, a bubble, a term, 'a word, a nothing!—My dear Mura! 'prove but that I have a ſoul, and I ſhall 'be contented to be damned to all eter'nity!'—'If that be the caſe,' ſaid the other, 'your Quambucuſhip may ſet 'your heart at reſt: for, if you proceed 'to govern this empire, in conjunction 'with Taycho, as you have begun, it 'will become a point of eternal juſtice 'to give you an immortal ſoul (if you 'have not one already) that you may 'undergo eternal puniſhment, according 'to your demerits.' The Cuboy was much comforted by this aſſurance, and returned to his former occupations with redoubled ardour. He continued to confer benefices on his back-friends the Bonzes; to regulate the whole army of tax-gatherers; to bribe the tribunes, the centurions, the decuriones, and all the inferior mob-drivers of the empire; to hire thoſe pipers who were beſt ſkilled in making the multitude dance, and find out the ableſt artiſts to ſcratch their long ears, and tickle their noſes. Theſe toils were ſweetened by a variety of enjoyments. He poſſeſſed all the pomp of oſtentation; the vanity of levees, the pride of power, the pleaſure of adulation, the happineſs of being kicked by his ſovereign and kiſſed by his Bonzes; and, above all, the delights of the ſtomach and the cloſe-ſtool, which recurred in perpetual ſucceſſion, and which he ſeemed to enjoy with a particular reliſh: for, it muſt be obſerved, to the honour of Fika-kaka, that what he eagerly received at one end, he as liberally refunded at the other. But as the faculties of his mind were inſufficient to digeſt the great meſs of power which had fallen to his ſhare, ſo were the organs of his body unable to concoct the enormous maſs of aliments which

which he ſo greedily ſwallowed. He laboured under an indigeſtion of both; and the vague promiſes which went upwards, as well as the murmurs that paſſed the other way, were no other than eruptive crudities ariſing from the defects of his ſoul and body.

As for Taycho, he confined himſelf to the management of the war. He recalled the general in chief from Fatſiſſio, becauſe he had not done that which he could not poſſibly do: but, inſtead of ſending another on whoſe abilities he could depend, he allowed the direction of the armaments to devolve upon the ſecond in command, whoſe character he could not poſſibly know; becauſe, indeed, he was too obſcure to have any character at all. The fruits of his ſagacity ſoon appeared. The new general Abra-moria, having reconnoitred a poſt of the enemy, which was found too ſtrong to be forced, attacked it without heſitation; and his troops were repulſed and routed with conſiderable ſlaughter. It was lucky for Taycho that the tidings of this diſaſter were qualified by the news of two other advantages which the arms of Japan had gained. A ſeparate corps of troops, under Yaf-frai and Ya-loff, reduced a ſtrong Chineſe fortreſs in the neighbourhood of Fatſiſſio; and a body of Japaneſe, headed by a factor called Ka-liff, obtained a conſiderable victory at Fla-ſao, in the farther extremity of Tartary, where a trading company of Meaco poſſeſſed a commercial ſettlement. The Hydra of Meaco began to ſhake it's numerous heads, and growl, when it heard of Abra-moria's defeat. At that inſtant, one of it's leaders exclaimed—'Bleſs thy long 'ears! It was not Taycho that recom-'mended Abra-moria to this command. 'He was appointed by the Fatz-man.' This was true. It was likewiſe true, that Taycho had allowed him quietly to ſucceed to the command, without knowing any thing of his abilities; it was equally true, that Taycho was an utter ſtranger to Yaf-frai and Ya-loff, who took the fortreſs, as well as to the factor Ka-liff, who obtained the victory at the farther end of Tartary. Nevertheleſs, the beaſt cried aloud—'Hang Abra-moria! 'and a fig for the Fatz-man. But let 'the praiſe of Taycho be magnified! It 'was Taycho that ſubdued the fortreſs 'in the Iſle Ka-frit-o. It was Taycho 'that defeated the enemy at Fla-ſao.—'Yaf-frai has ſlain his thouſands—'Ya-loff has ſlain his five thouſands—'but Taycho had ſlain his ten thou-'ſands.'

Taycho had credit not only for the ſucceſs of the Japaneſe arms, but likewiſe for the victories of Brut-an-tiffi, who had lately been much beholden to fortune. I have already obſerved what a noiſe that Tartar made when the Fatzman of Japan found himſelf obliged to capitulate with the Chineſe general. In conſequence of that event, the war was already at an end with reſpect to the Japaneſe, on the continent of Tartary. The emperor of China took poſſeſſion of the farm of Yeſſo; the peaſants quietly ſubmitted to their new maſters; and thoſe very free-booting Tartar chiefs, who had ſold their ſubjects as ſoldiers to ſerve under the Fatzman, had already agreed to ſend the very ſame mercenaries into the army of China. It was at this juncture that Brut-an-tiffi exalted his throat. In the preceding campaign he had fought with various ſucceſs. One of his generals had given battle to the Mantchoux Tartars, and each ſide claimed the victory. Another of his leaders had been defeated and taken by the Oſtrog. The Chineſe had already advanced to the frontiers of Brut-an-tiffi's dominions. In this dilemma he exerted himſelf with equal activity and addreſs: he repulſed the Chineſe army with conſiderable loſs; and in the ſpace of one month after this action, gained a victory over the general of the Oſtrog. Theſe advantages rendered him inſufferably arrogant. He exclaimed againſt the Fatzman; he threatened the Dairo; and, as I have taken notice above, a new army was raiſed at the expence of Japan, to defend him from all future invaſions of the Chineſe. Already the Tartar general Bron-xi-tic, who was veſted at his deſire with the command of the mercenary army of Japan, had given a ſevere check to a ſtrong body of the Chineſe, and even threatened to carry the war into the empire of China; but his progreſs was ſoon ſtopt, and he was forced to retreat in his turn towards the farm of Yeſſo. But from nothing did Orator Taycho reap a fuller harveſt of praiſe, than from the conqueſt of Tzinkhall, a ſettlement of the Chineſe on the coaſt of Terra Auſtralis; which conqueſt was planned by a Banyan merchant of Meaco, who had traded on that coaſt, and was particularly known to the king of the country. This royal ſavage was

uneaſy

uneaſy at the neighbourhood of the Chineſe, and conjured the merchant, whoſe name was Thum-Khumm-qua, to uſe his influence at the court of Meaco, that an armament ſhould be equipped againſt the ſettlement of Tzin-khall, he himſelf ſolemnly promiſing to co-operate in the reduction of it with all his forces. Thum-Khumm-qua, whoſe zeal for the good of his country got the better of all his prudential maxims, did not fail to repreſent this object in the moſt intereſting points of view. He demonſtrated to Taycho the importance of the ſettlement; that it abounded with ſlaves, ivory, gold, and a precious gum which was not to be found in any other part of the world; a gum in great requeſt all over Aſia, and particularly among the Japaneſe, who were obliged to purchaſe it in time of war at ſecond-hand from their enemies the Chineſe, at an exorbitant price. He demonſtrated that the loſs of this ſettlement would be a terrible wound to the Emperor of China; and proved that the conqueſt of it could be atchieved at a very trifling expence. He did more. Though by the maxims of his ſect he was reſtrained from engaging in any military enterprize, he offered to conduct the armament in perſon, in order the more effectually to keep the king of the country ſteady to his engagements. Though the ſcheme was in itſelf plauſible and practicable, Mr. Orator Taycho ſhuffled and equivocated until the ſeaſon for action was paſt. But Thum-Khumm-qua was indefatigable. He exhorted, he preſſed, he remonſtrated, he complained, and beſieged the orator's houſe in ſuch a manner, that Taycho, at length, in order to be rid of his importunity, granted his requeſt. A ſmall armament was fitted out; the Banyan embarked in it, leaving his own private affairs in confuſion; and the ſettlement was reduced according to his prediction. When the news of this conqueſt arrived at Meaco, the multifarious beaſt brayed hoarſe applauſe, and the miniſter Taycho was magnified exceedingly. As for Thum-Khumm-qua, whoſe private fortune was conſumed in the expedition, all the recompence he received, was the conſciouſneſs of having ſerved his country. In vain he reminded Taycho of his promiſes; in vain he recited the miniſter's own letters, in which he had given his word that the Banyan ſhould be liberally rewarded, according to the importance of his ſervices: Taycho was both deaf and blind to all his remonſtrances and repreſentations; and, at laſt, fairly flung the door in his face.

Such was the candour and the gratitude of the incomparable Taycho.—The poor projector Thum-Khumm-qua found himſelf in a piteous caſe, while the whole nation reſounded with joy for the conqueſt which his ſagacity had planned, and his zeal carried into execution. He was not only abandoned by the miniſter Taycho; but alſo renounced by the whole ſect of the Banyans, who looked upon him as a wicked apoſtate, becauſe he had been concerned with thoſe who fought with the arm of fleſh. It was lucky for him that he afterwards found favour with a ſubſequent miniſter, who had not adopted all the maxims of his predeceſſor Taycho.—The only meaſures which this egregious demagogue could hitherto properly call his own, were theſe: His ſubſidiary treaty with Brut-an-tiffi; his raiſing an immenſe army of mercenaries to act in Tartary for the benefit of that prince; his exacting an incredible ſum of money from the people of Japan; and finally, two ſucceſſive armaments which he had ſent to annoy the ſea-coaſt of China. I have already given an account of the firſt, the intent of which was fruſtrated by a miſtake in the perſpectives. The other was more fortunate in the beginning. Taycho had by the force of his genius diſcovered that nothing ſo effectually deſtroyed the oiled paper which the Chineſe uſe in their windows inſtead of glaſs, as the gold coin called Oban, when diſcharged from a military engine at a proper diſtance. He found that gold was more compact, more heavy, more malleable, and more manageable than any other metal or ſubſtance that he knew: he therefore provided a great quantity of obans, and a good body of ſlingers; and theſe being conveyed to the coaſt of China, in a ſquadron of Fune, as none of the Chineſe appeared to oppoſe theſe hoſtilities, a ſelect number of the troops were employed to make ducks and drakes with the obans, on the ſuppoſition that this diverſion would allure the enemy to the ſea-ſide, where they might be knocked on the head without further trouble: but the care of their own ſafety got the better of their curioſity on this occaſion; and fifty thouſand obans were expended in this manner, without bringing one Chineſe from his lurking-hole. Conſiderable

damage

damage was done to the windows of the enemy. Then the forces were landed in a village which they found deſerted. Here they burned ſome fiſhing-boats; and from hence they carried off ſome military machines, which were brought to Meaco, and conveyed through the ſtreets in proceſſion, amidſt the acclamations of the Hydra, who ſung the praiſe of Taycho.—Elevated by this triumph, the miniſter ſent forth the ſame armament a ſecond time under a new general of his own chooſing, whoſe name was Hylib-bib, who had long entertained an opinion, that the inhabitants of China were not beings of fleſh and blood, but mere fantaſtic ſhadows, who could neither offend nor be offended. Full of this opinion, he made a deſcent on the coaſt of that empire; and to convince his followers that his notion was right, he advanced ſome leagues into the country, without having taken any precautions to ſecure a retreat, leaving the Fune at anchor upon an open beach. Some people alledged, that he depended upon the ſagacity of an engineer recommended to him by Taycho; which engineer had ſuch an excellent noſe, that he could ſmell a Chineſe at the diſtance of ten leagues: but it ſeems the ſcent failed him at this juncture. Perhaps the Chineſe general had trailed ruſty bacon and other odoriferous ſubſtances to confound his ſenſe of ſmelling. Perhaps no dew had fallen over night, and a ſtrong breeze blew towards the enemy. Certain it is, Hylib-bib, in the evening, received repeated intelligence that he was within half a league of a Chineſe general, at the head of a body of troops greatly ſuperior in number to the Japaneſe forces which he himſelf commanded. He ſtill believed it was all illuſion; and when he heard their drums beat, declared it was no more than a ridiculous enchantment. He thought proper, however, to retreat towards the ſeaſide; but this he did with great deliberation, after having given the enemy fair notice by beat of drum. His motions were ſo ſlow, that he took ſeven hours to march three miles. When he reached the ſhore where the Fune were at anchor, he ſaw the whole body of the Chineſe drawn up on a riſing ground ready to begin the attack. He ordered his rear-guard to face about on the ſuppoſition that the phantoms would diſappear as ſoon as they ſhewed their faces; but finding himſelf miſtaken, and perceiving ſome of his own people to drop, in conſequence of miſſiles that came from the enemy, he very calmly embarked with his van, leaving his rear to amuſe the Chineſe, by whom they were, in leſs than five minutes, either maſſacred or taken. From this ſmall diſgrace the general deduced two important corollaries; firſt, that the Chineſe were actually material beings capable of impulſion; and ſecondly, that his engineer's noſe was not altogether infallible. The people of Meaco did not ſeem to reliſh the experiments by which theſe ideas were aſcertained. The monſter was heard to grunt in different ſtreets of the metropolis; and theſe notes of diſcontent produced the uſual effect in the bowels of Fika-kaka: but orator Taycho had his flowers of rhetoric and his bowl of mandragora in readineſs. He aſſured them that Hylib-bib ſhould be employed for the future in keeping ſheep on the iſland of Xicoco, and the engineer be ſent to hunt truffles on the mountains of Kimo. Then he tendered his doſe, which the Hydra ſwallowed with ſigns of pleaſure; and laſtly, he mounted upon it's back, and rode in triumph under the windows of the aſtoniſhed Cuboy, who, while he ſhifted his trowſers, exclaimed in a rapture of joy—

'All hail, Taycho, thou prince of monſter-taming men; the Dairo ſhall kick thy poſteriors, and I will kiſs them in token of approbation and applauſe.'

END OF THE FIRST VOLUME.